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PEARLS RESET,

A SERIES OF

EXERCISES

FOR THE

SABBATH SCHOOL CONCERT,

BY

EDMUND CLARK.

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PREFACE.

But few words are necessary to explain the relation which this work is designed to sustain that important branch of the Sunday School work,—the Concert. The Sunday School Concert, from a humble beginning has increased in popularity, until it is now recognized as an occasion of great interest.

To meet a want which has been felt for a long time, by Superintendants and Teachers who desire to present at their Concerts some special subject or torpic, this book has been prepared as an assistant to their labors.

The Exercises are all new, both in subject and arrangement, and have never been published in any form before; if thought desirable they can easily be shortened by omitting some portions, or lengthened, with the aid of a Concordance and Manual. It is hoped that it may be of use to our Sunday School Workers, in preparing for Concert occasions, and be the means of assisting in this department of Christian labor.

VALLEY FALLS R. I. MAY, 1873,

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Jesus.

THE LILY OF THE VALLEY.

JESUS.

THE LILY OF THE VALLEY.

A FLORAL EXERCISE.

Note.—Divide the School into 23 classes or companies, each having a letter, and after reciting the scripture reference, refering to the motto of the class or company, let the letter be handed to the Superintendent to be put in the position assigned for it. The letters forming the motto are to be made of the required size, of laths, and covered with flowers, and if possible of the flower known as the Lily of the Valley, together with its green leaves. If flowers cannot be obtained, make the letters of card-board and cover with gilt or fancy paper. When the motto is completed place a cross of lilies over it. The selections of poetry are to be recited by the Superintendent, or some one he may select. The singing by the whole School.

THE EXERCISE

SINGING:—SONG OF THE LILIES.

GOLDEN CENSER. 114 PAGE.

J

Jesus' Little Ones. INFANT CLASS.—Then were there brought unto him little children, that he should put his hands on them, and pray: and

the disciples rebuked them. But Jesus said, Suffer Little children, and forbid them not to come unto me: for of such is the kingdom of Heaven. Matt. 19: 13, 14.

"Flowers speak a language which we yet may learn,
A divination of mysterious might."

E

2. *Early seekers.* Boys.—I love them that love me; and those that seek me early shall find me. Prov. 8: 17.

"Who loves not flowers must have an heart of uncongenial soil."

S

3. *Spring Blossoms.* Girls.—For, lo, the winter is past, the rain is over and gone;

The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Song of Sol. 2: 11, 12, 13.

"Flowers are the brightest things, which earth,
On her broad bosom loves to cherish."

U

4. *United Band.* Boys.—Two are better than

one; because they have a good reward for their labor.

For if they fall, the one will lift up his fellow. Eccle. 4: 9, 10.

"Innocence shines in the Lily's bell."

S

5. *Good Samaritans.* GIRLS.—He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. Prov. 19: 17.

"Flowers are Angel's thoughts."

Singing.—THE SWEETEST NAME. PURE GOLD. 88 Page.

T

6. *Treasurer Seekers.* BOYS.—Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also. Matt. 6: 19, 20, 21.

"Flowers speak a language which we yet may learn,
A divination of mysterious might."

H

7. *Hope Circle.* GIRLS.—Happy is he that

hath the God of Jacob for his help, whose hope is in the Lord his God. Psa. 146: 5.

"A spirit dwells within each flower."

E

Excelsiors. Boys.—I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3: 14.

"Gay without toil, and lovely without art."

L

9. *Little Gleaners.* Girls.—And she went and came, and gleaned in the field after the reapers. Ruth. 2: 3.

'Fl owers weep without woe,
And blush without a crime."

I

10. *Invincibles.* Boys. Finally, my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph. 6: 10, 11.

Flowers of beauty pencilled
"By the hand of God."

L

11. *Little Reapers.* Girls. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your

eyes, and look on the fields; for they are white already to harvest. John 4: 35.

"Almighty power is written on the tiniest flower."

Y

12. *Young Pilgrims.* Boys. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them,* and embraced *them,* and confessed they were strangers and pilgrims on the earth. Heb. 11: 13.

"Of their sweet deaths are sweetest odors made."

Singing. Flowers, Sweet Flowers. Happy Voices. 4 page.

O

13. *Our Course is onward.* Girls.—Let us run with patience unto the race that is set before us,

Looking unto Jesus the Author and finisher of *our* faith. Heb. 12: 1, 2.

"Unstained, and pure as the Lily."

F

14. *Faithful Class.* Girls. Be thou faithful unto death, and I will give you a crown of life. Rev. 2: 10.

"Not useless are ye flowers though made for pleasure,
Blooming over field and wave by day and night."

T

15. *Threads of Gold.* GIRLS.—Thou shalt love thy neighbor as thyself. Matt. 22: 39.

"And round about he taught sweet flowers to grow."

H

16. *Harvest Class.* BOYS.—The harvest truly *is* plenteous, but the labourers *are* few;

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. Matt. 9: 37, 38.

"Queen of the field, in milk white mantle crest,
The lovely lily waves her curling crest."

E

17. *Earnest Workers.* GIRLS.—I must work the works of him that sent me, while it is day: the night cometh when no man can work. John 9: 4.

"In Eastern lands they talk in flowers."

V

18. *Young Volunteers.* BOYS.—Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 1 Tim. 6: 12.

"We thank thee, Father thou hast given,
Bright flowers on earth, and flowers in heaven."

A

19. *Active Class.* GIRLS.—And let us not be weary in well doing; for in due season we shall reap, if we faint not. Gal. 6: 9

"Have you seen but a bright lily grow,
Before rude hands have touched it?"

L

20. *Little Branches.* BOYS.—I am the vine, ye are the branches. John 15: 5.

"Your voiceless lips, O, flowers, are living preachers."

L

21. *Loyal Class.* BOYS.—We fight under the banner of King Immanuel.

"Dear flower, so trustful and so fair,
My holy teacher be;
That he who guards thee day by day
Can be a guard to me."

E

22. *Earnest Followers.* GIRLS No man having put his hand to the plough, and looking back, is fit for the Kingdom of God. Luke 9: 62.

"The flowers are out. How beautiful;
They glitter in the dewy morn in many
An azure fold."

Y

23. *Young Disciples.* BOYS.—Verily I say unto you, Whosoever shall not receive the

kingdom of God as a little child, he shall not enter therein. Mark 10: 15.

"No flower amid the garden fairer grows
Than the sweet Lily of the lowly vale,
The queen of flowers."

Let the Supt., or some one whom he may select, place above the motto a cross of lilies, or of white flowers. Then

ALL RISE AND SING

SILOAM.

"By cool Siloam's shady rill,
How fair the lily grows;
How sweet the breath beneath the hill,
Of Sharon's dewy rose.

By cool Siloam's shady rill,
The lily must decay;
The rose that blooms beneath the hill,
Must shortly fade away."

PRAYER.

NOTE. This Exercise is designed for Class Recitation, and is to be recited as follows: Let the scripture answers to the questions be given to different classes, and as the question is asked by the one who has charge of the Concert, let the class rise together and repeat in turn the verses given for the answer. The recitations of prose and poetry are to be distributed among the school at large.

Prayer.

THE EXERCISE.

SINGING:—NOW I LAY ME DOWN TO SLEEP.

PURE GOLD, 111 PAGE.

Ques. What is Prayer?

Ans Prayer is the expression of our desires unto God. It is a privilege with which our Maker has favored us, and a necessary part of that obedience which he has required of us, "to pray without ceasing, in everything by prayer and supplication making known our desires unto God" We should remember that without prayer, we are never safe, and every morning and evening lift up our hearts to God, and seek that wisdom which comes from above. All good men pray. Malanthon used to say, he had heard Luther in his secret prayers so pray, that one would think some one was in the room with him to whom he spoke, so earnest and fervent was he.

Ques. Of what does Prayer consist?

Ans. Of Adoration, as in 2nd, Chron. 20 : 6.

And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine

hand *is there not* power and might, so that none is able to withstand thee?

Of Confession, as in Ezra, 9: 6.

And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens.

Of Invocation, as in Psa. 17: 1, 2.

Hear the right, O LORD, attend unto my cry; give ear unto my prayer, *that goeth* not out of feigned lips.

Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

Of Self-Dedication, as in Psa. 71: 1, 2.

In thee, O LORD, do I put my trust; let me never be put to confusion.

Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

Of Petition, as in Psa. 64: 1, 2.

Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.

Hide me from the secret counsel of the wick-

ed; from the insurrection of the workers of iniquity:

Of Profession, as in Psa. 73 : 26.

My flesh and my heart faileth: *but* God is the strength of my heart, and my portion forever.

Of Thanksgiving, as in Psa. 98 : 1, 2,

Oh sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

The LORD hath made known his salvation? his rightousness hath he openly shewed in the sight of the heathen.

Of Blessing as in Psa. 103: 20, 21, 22.

Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the LORD all *ye* his hosts; *ye* ministers of his, that do his pleasure.

Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

Of Pleading, as in Jer. 12: 1.

Righteous *art* thou, O LORD, when I plead with thee: yet let me talk with thee of *thy* judgments: Wherefore doth the way of the wicked prosper?

wherefore are all they happy that deal very treacherously?

EXERCISE FOR THE INFANT CLASS.

Children Prayers.

A Little Boy.

"Is God so good that he will hear,
When little children pray?
And does he always lend an ear,
To what young children say?

A Little Girl.

Yes, his own holy book declares
He loves good little children still,
And that he listens to their prayers,
Just as a tender Father will.

The Boy.

And will he hear our little prayers,
So feeble and so weak?
And will he bless us from on high,
That home of love and peace?

The Girl.

He loves to hear an infant tongue,
Thank him for all his gifts;
And when by babes his praise is sung
Their cheerful songs are heard in heaven.

The Teacher.

Come, then, dear children, trust his word,
And seek him for your friend and guide;
Your little voices shall be heard
And you will never be denied."

All the class clasp hands and say in concert :

"Jesus, heavenly Saviour, hear us,
Hear our little prayer to night ;
Through the darkness be thou near us,
Watch our sleep till morning light.

All this day thy hand has feed us,
And we thank thee for thy care ;
Thou hast clothed us, warmed and fed us,
Listen to our evening prayer.

Let our sins be all forgiven,
Bless the friends we love so well ;
Take us when we die to heaven,
Happy there with thee to dwell."

SINGING BY INFANT CLASS.

"I WILL PRAY."—*Pure Gold,* 11 *Page.*

Ques. How should we Pray ?

Ans. Without ceasing.

But we will give ourselves continually to prayer, and to the ministry of the word. Acts, 6: 4.

For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers. Rom. 1: 9.

Rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; Rom. 12: 12.

Praying always with all prayer and supplication in the Spirit, and watching there unto with all perseverance and supplication for all saints. Eph. 6: 18.

Be careful for nothing : but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. Phil. 4: 6.

Continue in prayer, and watch in the same with thanksgiving ;

Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds : Col. 4: 2, 3.

Pray without ceasing :

In everything give thanks : for this is the will of God in Christ Jesus concerning you. 1 Thess. 5: 17, 18.

I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day. 2 Tim. 1: 3.

Ques. How should Prayer be offered ?

Ans. In Faith. Matt. 21: 22.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

In a Forgiving Spirit. Matt. 6: 12.

And forgive us our debts, as we forgive our debtors.

With the whole Heart. Psa. 119: 58.

I entreated thy favor with *my* whole heart : be merciful unto me according to thy word.

With the Spirit and understanding. 1 Cor. 14: 15.

What is it then ? I will pray with the spirit, and I will pray with the understanding also ; I will sing with the spirit, and I will sing with the understanding also.

With Confidence in God. Psa. 56: 9.

When I cry *unto thee,* then shall mine enemies turn back ; this I know ; for God *is* for me.

With Unfeigned Lips. Psa. 17: 1.

Hear the right, O Lord, attend unto my cry ; give ear unto my prayer, *that goeth* not out of feigned lips.

With Deliberation, Eccle. 5: 2.

Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God : for

God *is* in heaven, and thou upon earth : therefore let thy words be few.

With Holiness. 1 Tim. 2: 8.

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

With desire to be heard. Psa. 61: 1.

Hear my cry, O God ; attend unto my prayer.

With Humility. 2 Chr. 7: 14.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways ; then will I hear from heaven, and will forgive their sin, and will heal their land.

With Boldness. Heb. 4: 16.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

With Earnestness. 1 Thess. 3: 10.

Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith ?

Ques. Why should we Pray ?

Ans. That we enter not into temptation.

Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. Matt. 26: 41.

That we may be delivered from wicked men.

And that we may be delivered from unreasonable and wicked men: for all *men* have not faith. 2 Thess. 3: 2.

That we may know when the Master cometh.

Take ye heed, watch and pray: for ye know not when the time is.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Mark 13: 33, 34.

That we may stand before him when he shall come in His glory.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21: 36.

That we may keep ourselves in the Love of God.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 20: 21.

That the Spirit may intercede for us?

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Rom. 8: 26.

Ques. For what should we pray?

Ans. For those things we need.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them,* and ye shall have *them.* Mark 11: 24.

For a good Conscience.

Pray for us, for we trust we have a good conscience, in all things willing to live honestly. Heb. 13: 18.

For our daily Walks and Life.

For this cause we also since the day we heard *it,* do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Col. 1: 9, 10.

For temporal Blessings.

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me. Pro. 30: 8.

For Spiritual Blessings.

But seek ye first the kingdom of God, and his rightousness, and all these things shall be added unto you. Matt. 6: 33.

For Strength in time of need.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4: 16

RECITATION.

Teach us to Pray.

"Lord, teach us *how* to pray.
And give our hearts to ask,
For all we seek, or think, or say,
Will prove a tiresome task.

Teach us *for what* to pray;
For thou alone art wise;
And of what we blindly urge
Thy mercy, Lord, denies.

Lord, teach us *so* to pray,
That murmuring be unknown;
That whatso'er thy grace decrees.
Thy will may be our own.

Thy holy spirit send,
Our bosoms to inspire;
Then shall our praise to the ascend
With pure and warm desire."

SINGING.

SWEET THE MOMENTS.—*S. S. Gem*, 36 *Page.*

Ques. For whom should we pray?

Ans. For our enemies, as in Math. 5 : 44.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

For the afflicted, as in James 5: 13.

Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

For the Sick, as in James 5 : 14, 15.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

For one another, as in 2 Cor, 1 : 11.

Ye also helping together by prayer for us, that the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

For all men, as in 1 Tim. 2: 1.

I exhort therefore, that first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men.

For Those in Authority, as in 1 Tim. 2: 2, 3.

For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this *is* good and acceptable in the sight of God our Saviour.

For the Church, as in Psa. 122: 6.

Pray for the peace of Jerusalem; they shall prosper that love thee.

Ques. Who hears Prayer?

Ans. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart,

thou wilt cause thine ear to hear. Psa. 10 : 17.

O thou that hearest prayer, unto thee shall all flesh come. Psa. 65 : 2.

Ques. Who answers it?

Ans. Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them. Psa. 99 . 6.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I *am.* If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity. Isa 58 . 9.

SECRET PRAYER.

And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Matt. 6 : 5, 6.

PERSEVERANCE IN PRAYER.

And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

Saying, There was in a city a judge, which feared not God, neither regarded man;

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

And he would not for a while; but afterward he said within himself, Though I fear not God nor regard man;

Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith.

And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? Luke 18; 1–8.

HUMILITY IN PRAYER.

And he spake this parable unto certain which trusted in themselves that they were righteous and despised others:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exhalted. Luke 18: 9,—14.

RECITATION.

"When torn is the bosom with sorrow and care,
Be it ever so simple there's nothing like prayer.
It eases, sooths, softens, subdues, yet sustains,
Gives vigor to hope and puts passion in chains.

When far from the friends we hold dearest, we part,
What fond recollections still cling to the heart;
Past converse, past scenes, past enjoyments are there,
How hurtfully pleasing till hallowed by prayer.

While strangers to prayer, we are strangers to bliss,
Heaven pours its full stream thro' no medium but this;
And, till we the seraph's full ecstacy share,
Our chalice of joy must be guarded by prayer."

SINGING.

WATCH AND PRAY.—*Fresh Laurels, 54 page.*

PRAYER.

Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. James 5: 16.

"Prayer an answer will obtain,
Though the Lord awhile delay;
None shall seek his face in vain."
None be empty sent away."

Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily. Psa. 102: 2.

"He frees the soul condemned to death,
And when his saints complain,
It shan't be said that praying breath,
Was ever spent in vain."

He will regard the prayer of the destitute, and not despise their prayer. Psa. 102 : 17.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. Matt. 18 : 19.

"Prayer was appointed to convey
The blessings God design to give;
Long as they live should Christians pray
For only while they pray, they live.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. 21 : 22

"Lord, I cannot let thee go,
Till a blessing thou bestow;
Do not turn thy face away,
Mine's an urgent pressing case."

Hitherto have ye ask nothing in my name: ask, and ye shall receive, that your joy may be full. John 16 : 24.

"Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings every blessing from above."

And I say unto you, Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Luke 11 : 9, 10.

"Depend on Christ, thou canst not fail,
Make all thy wants and wishes known;
Fear not his merits shall prevail,
Ask what thou wilt, it shall be done."

EXAMPLES OF THE POWER OF PRAYER.

Elias praying for rain, James 5 : 17, 18.

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Peter raising Tabitha to life. Acts 9 : 38–41. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened

her eyes: and when she saw Peter, she sat up.

And he gave her *his* hand, and lifted her up; and when he had called the saints and widows he presented her alive.

Peter when in prison. Acts 12: 5–7.

Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

And, behold the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

Superintendent recites:

But when ye pray use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking. Matt. 6, 7.

The Pastor recites:

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye. Matt. 6: 8, 9.

School rise and recite:

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

School and Congregation sing:

"Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care," &c.

The Wreath.

A FLORAL LESSON.

THE WREATH.

A Floral Lesson.

Arranged for twenty-five Young Ladies.

Directions.—Prepare a card-board wreath of suitable size, with twenty-five holes inserted at regular distances from each other; cover it with green paper, and trim the edges with evergreen. This wreath may be hung upon the wall, or what would be better, placed upon a cross of evergreen. Let each scholar who takes part be provided with a bouquet of flowers as nearly as possible like the flowers of which she speaks; after reciting her part, she must insert it in one of the holes in the wreath, and so on until the circle is completed, and all have recited. The bouquets must be flat on top, and large enough to make the circle compact.

THE EXERCISE.

All recite together:

"Flowers are the brightest things which earth
On her broad bosom loves to cherish;
Gay they appear as children's mirth,
Like fading dreams of hope they perish.

Then, schoolmates may the wreath we twine,
To each a wreath of wisdom be;
And may the flowers we call to mind,
Full of instruction be to thee,"

1st. I contribute the *Almond* to the Wreath. Its lesson is Hope.

For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it. Rom. 8. 24: 25

There is a solid comfort here,
'Tis hope that cheers the breast;
Wipes from pale sorrows cheek the tear.
And gives the spirit rest.

2nd. I bring the *White Lily* It lesson is *Purity.*

Beloved, now are we the sons of God, and it doth not yet appear, what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is.

And every man that hath this hope in him, purifieth himself, even as he is pure. 1 John 3: 2, 3.

Blessed *are* the pure in heart: for they shall see God. Matt. 5, 8.

"Blessed are the pure in heart,
For they shall see our God;
The secret of the Lord is their's,
Their soul is his abode."

3d. I bring the *Amaranth.* Its lesson, *Immortality.*

For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

And *though* after my skin *worms* destroy this *body,* yet in my flesh shall I see God. Job 19: 25, 26.

"I feel my immortality o'er sweep
All pains, all groans, all griefs, all fears and peal
Like the eternal thunders of the deep
Into mine ears, this truth—
Thou livest forever."

4th. I bring the *Ox-eye*; Its lesson is *Patience.*

Knowing *this,* that the trying of your faith worketh patience.

But let patience have *her* perfect work, that ye may be perfect, and entire, wanting nothing. James 1 : 3, 4.

"Why should my will complain,
When all God means is kind;
Though great my grief and pain,
To him I'll be resigned.
Yes, wait and hope, as me behoves,
The Father chastens whom he loves."

5th. I bring as my contribution to the Wreath, *Coreopsis.* Its lesson is *Cheerfulness.*

A merry heart maketh a cheerful countenance Pro. 15 : 13.

But he that is of a merry heart *hath* a continual feast. Pro. 15 : 15.

A merry heart doeth good *like* a medicine. Pro. 17 : 22.

"The world is bright before thee,
Its Summer flowers are thine,
Its calm blue sky is o'er thee,
Thy bosom pleasures shrine;
And thine the sunbeam given
To nature's morning hour,
Pure, warm, as when from heaven
It burst on Eden's bower.

SINGING.

CHEERFULNESS.—*Pure Diamonds, 38th page.*

6th. I contribute the *Olive.* Its lesson, *Peace.*

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. John 16: 33.

"Peace he brings you by his death,
Peace he speaks with every breath."

7th. I bring Spring's first flower, The *Crocus*. Its lesson *Youthful joy*.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou, that for all these *things* God will bring thee into judgment.

Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity. Eccle. 11: 9, 10.

"Lovely, sprightly little flower,
Herald of a brighter bloom,
Bursting in a sunny hour,
From thy Winter's tomb.

Hues you bring, bright and tender.
As if never to decay,
Fleeting in their varied splendor,
Soon alas, it fades away."

8th. I bring the *Myrtle*. Its lesson is *Love*.

For brethren, ye have been called unto liberty. Only *use* not liberty for an occasion to the flesh, but by love serve one another.

For all the Law is fulfilled in one word, *even* in this: Thou shalt love thy neighbour as thyself. Gal. 4: 13, 14.

"Love and kindness we may measure,
By this simple rule alone;
Do we mind our neighbors pleasure
Just as if it were our own?"

SINGING.

LOVE ONE ANOTHER.—*Silver Spray, 69th Page.*

9th. I contribute the *Daffodil. Uncertainty* its lesson.

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. 1 Pet. 1: 23, 24.

"The flower that smiles to-day,
To-morrow dies;
All that we wish to stay,
Tempts and then flies.
What is this world's delights?
Lightning that mocks the night,
Brief even as bright."

10th. I bring the *White Chrysanthemum.* Its lesson is *Truth.*

Lying lips are an abomination to the LORD: but they that deal truly *are his* delight. Pro. 12: 22.

Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding. Pro. 23: 23.

"There is a light whose kindling rays,
Beam with a radiance all divine;
'Tis in thy revelation, Lord,
The star of Truth doth brightly shine."

11th. I bring the *Flowering Reed.* Its lesson, *Confidence in Heaven.*

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. 1 Cor. 2: 9.

"Do not droop when trouble comes,
Though grief may burden sore;
Look up to God for he hath love,
And comfort in great store."

12th. I contribute the *Sweet Briar. Sympathy,* its lesson.

Rejoice with them that do rejoice, and weep with them that weep. Rom. 12: 15.

Finally *be ye* all of one mind, having compassion one of another, love as brethren be pitiful, be courteous. 1 Pet. 3, 8.

"In sweetest accents, let us hear,
The blessed Saviour say,
A brother's sorrow ye should share,
And wipe his tears away."

13th. My contribution is the *Fir*. Its lesson, *Time*.

Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Eccle. 9 : 10.

"In life there is no second spring,
The past is gone, forever gone;
We cannot check a moment's wing,
Pierce through futurity, or bring
The heart its vanished tone."

14th. I bring the *Ivy*. *Friendship*, its lesson.

A man *that hath* friends must shew himself friendly; and there is a friend *that* sticketh closeth than a brother. Pro. 18 : 24.

Ointment and perfume rejoice the heart; so *doth* the sweetness of a man's friend by hearty counsel. Pro. 27 : 9.

"How sweet, how heavenly is the sight,
When those that love the Lord,
In one another's peace delight,
And thus fulfill his word.

When each can feel his brother's sigh,
And with him bear a part,
When sorrow flows from eye to eye,
And joy from heart to heart."

15th. My contribution is the *Geranium.* Its lesson, *Tranqulity of Mind.*

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14: 27.

"Go abroad, upon the paths of nature, and when all
Its voices whisper, and its silent things
Are breathing the deep beauty of the world,
Kneel at its simple altar, and the God
Who hath the living waters shall be there."

16th. I bring the *Hare-bell.* Its lesson, *Afflicted but Happy.*

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy. James 5: 11.

"Thy favor, Lord is all I want;
Here would my spirit rest:
O, seal the rich and boundless grant,
And make me truly blest."

SINGING.—By and By.

Pure Diamonds.—110*th, Page.*

17th. My contribution is *The Golden Rod. Encouragement,* its lesson.

Blessed *are* they that mourn: for they shall be comforted.

Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed *are* ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake.

Rejoice, and be exceeding glad; for great is your reward in heaven: For so persecuted they the Prophets which were before you. Matt. 5: 4, 10, 11, 12.

"As the tears of the even, illumined at day,
By the sweet light of heaven, seem gems on each spray,
So gladness to morrow shall shine on thy brow,
The more bright for the sorrow that darkens it now."

18th. I bring *Box. Steadfastness* its lesson.

Therefore brethren stand fast, and hold the traditions which ye have been taught, whether by word or our Epistle. 2 Thess. 2: 15.

The cause of thy Master with vigor defend,
Be watchful, be zealous, and fight to the end;
Wherever he leads thee, go, valiantly, go,
And stand like the brave with thy face to the
foe.

19th. I bring the *Snow-ball. Thoughts of heaven,* its lesson.

For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, a house not made with hand, eternal in the heavens. 2 Cor. 5: 1.

"Should sorrow o'er thy brow,
Its darkened shadows fling,
And hopes that cheer thee now,
Die in their early spring;
Should pleasure at its birth,
Fade like the hues of even,
Turn thou away from earth,
There's rest for thee in heaven."

SINGING.

AFTER TOIL COMETH REST.

Pure Diamonds, 114 *Page.*

20th. I bring the *Water Lily.* Its lesson is *Purity of Life.*

Draw nigh to God, and he will draw nigh to you: cleanse your hands ye sinners, and purify your hearts ye double minded. James 4: 8.

"Still to the lowly soul,
God doth himself impart,
And from his temple and his throne,
Selects the pure in heart."

21st. I bring the *Blue Violet. Modesty*, its lesson.

Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud. Pro. 16: 19.

And whosoever shall exhalt himself shall be abased; and he that shall humble himself shall be exalted. Matt. 23: 12.

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its fragrance on the desert air."

22nd. I bring the *Verbena.* Its lesson, *Compassion.*

Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body. Heb. 13: 3.

"In sweetest accents, let us hear,
The blessed Saviour say,
A brother's sorrow ye should share,
And wipe his tears away."

23d. *Mistletoe,* I bring. *Perseverance* its lesson.

And let us not be weary in well doing: for in due season we shall reap, if we faint not. Gal. 6: 9.

Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints. Eph, 6: 18.

"Go forward—press onward,
O, live not in vain;
There's wisdom, and honor,
And glory to gain.
The path is before you
You've only to choose,
You win if your active,
If slothful, you lose."

24th. I bring the *Buttercup*. Its lesson, *Childishness*.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

"How many ways the young may find,
To be of use, if so inclined;
How many services perform,
If love is earnest, constant warm."

25th. I contribute the *Yew*. Its lesson is this:

Sorrow must come to all, but the Christian must feel that it is a Father's hand that chasteneth, and if he goes to him, He will wipe away his tears.

Child of sorrow, child of sorrow,
Murmur not beneath the rod;
There may be a joyful morrow
Treasured up for thee with God.

If thy spirit bow before Him,
With a heartfelt, humble prayer,
If thy fervent faith adore him,
He will banish thy despair."

ALL RECITE TOGETHER.

Our wreath's completed, now our task is done;
Each flower, its lesson had, O, heed it well;
And when you think of what you here have heard,
May heavenly wisdom, bless the lesson learned.

SINGING.

How Sweet are the Flowers.

Happy Voices, 4th page.

The Good Shepherd.

THE GOOD SHEPHERD.

SINGING.

"THE LORD IS MY SHEPHERD.

Pure Diamonds, Page 88.

Ques. Who is the Good Shepherd?

Ans. I am the Good Shepherd, and know my *sheep,* and am known of mine.

As my Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I have power to take it again. This commandment have I received from my Father. John 10: 14–18.

Ques. Who are the Sheep of his pasture?
Ans. The People of God.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climeth up some other way, the same is a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth; aud the sheep hear his voice: and he calleth his sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. John 10: 1-4.

But ye believe not, because ye are not of my sheep, as I said unto you.

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

My Father which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

I and *my* Father are one. John 10: 26–30.

Then said Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. Matt. 26: 31.

But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. Psa. 78: 52, 53.

So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth his praise to all generations. Psa. 79: 13.

For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. Psa. 95, 7.

Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture. Psa. 100: 3.

RECITATION.

The Lord is my Shepherd.

"The Lord is my Shepherd,
How happy am I,
How tender and watchful,
My wants to supply.
He daily provides me,
With raiment and food,
What'er he denies me
Is meant for my good.

The Lord is my Shepherd,
Then I must obey
His gracious commandments
And walk in his way.
His fear he will teach me,
My heart he'll renew,
And though I am sinful,
My sins he'll subdue.

The Lord is my Shepherd,
How happy am I,
I am blest while I live,
And blest when I die.
In death's gloomy valley
No evil I dread,
'For I will be with thee,'
The Shepherd has said."

INFANT CLASS.

Ques. Who are the Lambs of the Flock?

Ans. by the Teacher. Little Children.

In this Infant Class Exercise, the Teacher is to ask

the question and the members of the Class give the answer.

Teacher. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom. Isa. 40. 11.

Ques. To whom does this refer?

Ans. To the Good Shepherd.

Ques. Who is the Good Shepherd?

Ans. Our Saviour, Jesus Christ.

Ques. How do you know he is?

Ans Because he says in his holy word, I am the Good Shepherd.

Ques. What will he do for his flock?

Ans. He will give his life for them.

Ques. Who are the Lambs of the Flock?

Ans. Little children.

SINGING.

By Class. I am Jesus' Little Lamb.

Golden Censer. Page 43.

Ques. What was the Good Shepherd's charge to his disciples?

Ans. "Feed my Lambs."

Repeat together.

"Feed my Lambs," 'twas Jesus said it
Feed my Lambs, it was his charge,

That you heed it and obey it,
Let it in your lives appear."

A little boy.

"We're the Lambs of the Flock,
And no danger we fear,
When the voice and the call
Of our Shepherd we hear.

A little girl.

We are tiny and weak,
But our Shepherd is strong,
From the wolves he defendeth
Us, all the day long.

A little boy.

The pastures are green,
And the flowers bloom around,
By the side of still waters
He makes us lie down.

A little girl.

O, that all the dear lambs
Had a heart to reply
When the Good Shepherd
Calls from his mansion on high."

SINGING.

SAVIOUR, LIKE A SHEPHERD LEAD US.

Golden Chain, Page 94.

Ques. What are the characteristics of a good shepherd?

Ans. He is responsible for each one of his flocks.

That which was torn *of beasts* I brought not unto thee : I bare the loss of it : of my hand didst thou require it, *whether* stolen by day or stolen by night. Gen. 31: 39.

And if it be stolen from him, he shall make restitution unto the owner thereof.

If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn. Ex. 22 : 12, 13.

He has need of courage and endurance.

And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock :

And I went out after him, and smote him, and delivered *it* out of his mouth; and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. 1 Sam. 17: 34,—36.

He must exercise a tender care of them.

And he said unto him, my lord knoweth

that the children *are* tender, and the flocks and herds with young *are* with me; and if men should overdrive them one day, all the flock will die. Gen. 33: 13.

When strayed away he must find the wandering one.

What man of you, having a hundred sheep if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? Luke, 15: 4.

Ques. Has our Good Shepherd these characteristics?

Ans. He has; for we read his tender care is always over us, and he is ever watching and caring for our welfare.

Therefore I say unto you, take no thought for your life what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air; for they sow not, neither do they reap, nor gather unto barns;

yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

Therefore take no thought, saying, What shall we eat, what shall we drink or wherewithal shall we be clothed. Matt. 6: 25, 32.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear ye not therefore, ye are of more value than many sparrows. Matt.10: 29,—31.

Ques. How does the good Shepherd care for his flock?

Ans. He loves them.

The Lord hath appeared of old unto me, *saying,* Yes, I have loved thee with an everlasting love: with loving kindness have I drawn thee. Jer. 31: 3:

He purchases them with his blood

If I am the good shepherd: the good shepherd giveth his life for the sheep. John 10: 11.

He seeks them out and gathers them into his fold.

For thus saith the Lord God; Behold, I, *even* I, will both search my sheep, and seek them out.

As a shepherd seeketh out his flock in the day, that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel

by the rivers, and in all the inhabited places of the country. Ezek. 34. 11,—13.

He feeds them in green pastures.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

I will feed my flock, and I will cause them to lie down, saith the Lord God. Ezek. 34: 14, 15.

He heals their diseases.

I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. Ezek. 34: 16.

He protects them from their enemies.

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. Jer. 31: 10.

He gives his life for them.

But he was wounded for our transgressions,

he was bruised for our iniquities: the chastisement of our peace was upon him; and with his strips we are healed.

And we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Isa. 53: 5, 6.

RECITATION.

THE LORD MY PASTURE SHALL PREPARE.

"The Lord my pasture shall prepare
And feed me with a shepherd's care,
His presence shall my wants supply,
And guard me with a watchful eye
My noon-day walks shall he attend
And all my midnight hours defend.

When in the sultry glebe I faint,
Or on the thirsty mountains pant,
To fertile vales and dewy meads,
My weary, wandering steps he leads.
Where peaceful rivers, soft and slow,
Amid the verdant landscape flow

Though in the paths of death I tread,
When gloomy horrors overspread,
My steadfast heart shall fear no ill
For Thou, O, Lord, art with me still.
Thy friendly rod shall give me aid
And guide me through the dreadful shade."

Singing.—"LEAD US, O, SHEPHERD, TRUE.
Pure Diamonds. Page 18.

Ques. In what way will the Good Shepherd lead his flock?

Ans. The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures; he leadeth me beside the still waters.

He restoreth my soul; he leadeth me in the paths of righteousness for his name sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever. Psa. 23.

Ques. By what parable is our Shepherd's care of the sheep illustrated?

Ans. Then drew near unto him all the Publicans and sinners for to hear him.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying,

What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbors, saying, unto them, Rejoice with me; for I have found my sheep which was lost,

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Luke 15. 1, 7.

Ques. What Psalm illustrates the safety of the flock when guarded by a good shepherd?

Ans. I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. Psa. 121.

RECITATION.

Christ, the Shepherd of his Flock.

"Shepherd of thy little flock,
Lead us to the shadowing rock;
Where the richest pasture grow;
Where the living waters flow.

By that pure and silent stream,
Sheltered from the scorching beam,
Shepherd, Saviour, Guardian, Guide,
Keep me ever near thy side."

SINGING.

The Sheepfold.

Happy Voices, Page 114.

Ques. By what names is our Shepherd known?

Ans. He is called a Shepherd in Zeck. 13: 7.

Awake, O, sword, against my Shepherd, and against the man *that is* my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

He is called a good Shepherd in John 10: 14.

I am the good Shepherd, and know my *sheep*, and am known of mine.

He is called Shepherd of Israel in Psa. 80: 1.

Give ear, O Shepherd of Israel, thou that leadeth Joseph like a flock; thou that dwellest between the cherubim, shine forth.

He is called that Great Shepherd in Heb. 13: 20.

Now the God of peace that brought again from the dead our Lord Jesus, that great great Shepherd of the sheep, through the blood of the everlasting covenant.

He is called Shepherd and Bishop of souls in 1 Pet. 2: 25.

For we were as sheep going astray; but are

now returned unto the Shepherd and Bishop of your souls.

He is called Chief Shepherd in 1 Pet. 5 : 4.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Ques. What was our Saviour's last charge to Peter just before his ascension?

Ans. So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not. John 21: 15,—18.

"Feed my lambs, feed my lambs,
As thro' the world they walk,
O'er hill and plain.
Feed my lambs, feed my lambs
And guide their steps
Where love and quiet reigns.

Feed my lambs, feed my lambs,
Ye shall be blest,
As thro' this life you go,
Feed my lambs, feed my lambs,
And you with them,
Shall endless pleasure know."

Ques. In what capacity will the Great Shepherd appear at the Judgment day?

Ans. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from

another, as the shepherd divideth *his* sheep from the goats.

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was ahungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee ahungered, and fed *thee?* or thirsty and gave *thee* drink?

When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was ahungered, and ye gave me no meat: I was thirsty and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee ahungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment, but the righteous into life eternal. Matt. 25: 31–46.

Ques. Into what fold will the Good Shepherd lead his flock?

What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Rev. 7: 13–17.

And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and

riches, and wisdom, and strength, and honour, and glory, and blessing.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. 5: 11–13.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Rev. 21: 4.

ALL RISE AND SING.

SAFE, SAFE AT HOME.

Golden Chain. Page 46.

The Family of Bethany

(83)

THE FAMILY OF BETHANY.

NOTE. In this Exercise the questions are to be asked by the Superintendent, and the answers and recitations of poetry to be given by different members of the School. With appropriate singing (the selections may be made from the singing book most convenient to use) this Exercise will be found both instructive and interesting.

THE EXERCISE.

First Ques. Where is Bethany?

Ans. On the eastern slope of Mount Olivet, about two miles from Jerusalem on the road to Jericho. Bethany was visited in 1823 by Messrs. Fiske and King, American missionaries, and is described by them as being a small Mussleman village, on the declivity of a hill, and all around rocky and uneven.

Second Ques. What is the meaning of the word Bethany?

Ans. The Place of Psalms.

Third Ques. Of what did the Family of Bethany consist?

Ans. Of Martha, Mary and Lazarus.

Fourth Ques. What was their condition in life?

Ans. They were wealthy we should naturally infer from several facts mentioned by the Evangelist.

Fifth Ques. What is proof that they were conspicuous and respectable?

Ans. The large numbers of Jews assembled at the death of Lazarus, to sympathize with the sisters.

Sixth Ques. By whom were the Family at Bethany frequently visited?

Ans. By Jesus.

Seventh Ques. How did our Saviour feel toward them?

Ans. Now Jesus loved Martha, and her sister, and Lazarus. John 11: 5.

RECITATION.

BY A YOUNG LADY.

Bethany.

I've pictured Bethany
The happy household there,—
Mary with gentle, beaming eye,
Martha with thoughtful care.

And I have loved to trace
The Lord at eventide;
I've loved to visit every place
That village road beside.

For thither he would turn
In search of quiet rest;
How would their hearts together burn,
To welcome such a guest.

What words of love,
Pass from his lips, his eye,
Like beams of light in heaven above,
That gladden all the sky.

And then the simplest meal,
Blest by his gracious voice;
The joys of friendship he could feel,
He made their hearts rejoice.

On couches they recline,
See Mary next the Lord;
Eager to catch his thoughts divine
Fresh wisdom in each word.

O, that I might have been,
One of the favored few;
By Jesus loved and daily seen
Known as his follower true.

SINGING.

Eighth Ques. As our Saviour and his disci-

ples went on their way, after having chosen the seventy, where did he go?

Ans. To Bethany.

Ninth Ques. By whom was he received?

Ans. Now it came to pass as he went, that he entered into a certain village; and a woman named Martha received him into her house. Luke 10: 38.

Tenth Ques. What may we infer from this?

Ans. That Martha was the eldest of the sisters, and therefore was the mistress of the house.

Eleventh Ques. What place did Mary occupy?

Ans. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. Luke 10: 39.

Twelfth Ques. Of whom was this the place?

Ans. Of disciples or learners. They sat at the feet of their teachers; that is beneath them in a humble way.

Thirteenth Ques. What do we mean when we say "Mary sat at the feet of Jesus?"

Ans. We mean that she was a disciple of

His, that she listened attentively to his instructions, and was anxious to learn his doctrine.

Fourteenth Ques. With what was Martha cumbered?

Ans. But Martha was cumbered with much serving. Luke 10: 40.

Fifteenth Ques. What did she say to Jesus?

Ans. And she came to him, and said, Lord dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. Luke 10: 40.

Sixteenth Ques. How had Martha been engaged?

Ans. In preparing a suitable entertainment for our Saviour. As mistress of the house this care properly devolved upon her.

Seventeenth Ques. What is the only fault that can be charged upon her?

Ans. She had too earnest a desire to make such a feast, when she might have sat with Mary at his feet; and she had too much haste and fretfulness in speaking to Mary and Jesus.

Eighteenth Ques. What did Martha's reproof of our Lord imply?

Ans. It implied that he encouraged Mary in neglecting her household duty; or that, perhaps, Martha supposed that Mary was sitting there to show him the proper expression of courtesy and kindness, and that Mary would not think it proper to leave him without his direction and permission.

Nineteenth Ques. What did she therefore do?

Ans. She therefore hinted to Jesus her busy employments; her need of her sister's aid; and requested that Jesus would signify his wish that Mary should assist her.

Twentieth Ques. How did our Lord answer her?

Ans. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part, which shall not be taken from her. Luke 10: 41, 42.

Twenty-First Ques. For what was this answer probably designed?

Ans. As a slight reproof, or a tender hint, that she was too anxious about those temporal things, and that she should with Mary, rather choose to hear the discourses of heavenly wisdom.

RECITATION.

The Better Part.

Mary sat at the feet of Jesus,
Lowly, meek—with an humble heart,
Heeding naught but his holy teaching
She had chosen the better part.

Mary's part was the better part,
Sitting at the feet of Jesus;
There with an humble, a broken heart,
I would choose the better part.

Cares had long with their weight oppressed her,
Tears that oft to her eyes would start;
All were lost in a beam of comfort,
She had chosen the better part.

Like a stream in a lonely desert,
Cool and sweet to the yearning heart,
Came the words of her blessed Saviour;
"She hath chosen the better part."

Jesus, now at thy footstool kneeling,
Grant thine aid to my longing heart,
That I may be with the blest in glory,
I have chosen the better part.

SINGING.

Twenty-second Ques. What important lesson may we learn from Jesus reproof of Martha?

Ans., First. That the cares of this life are dangerous when they interfere with the welfare of the soul

Second. That there are times when it is proper to suspend worldly employments, and attend to the affairs of the soul.

Twenty-Third Ques. By what Parable is this illustrated?

Ans. The Great Supper.

Third. If attention to religion be omitted at the proper time, it will always be omitted.

Fourth. That piety is the chief thing needed; other things are of secondary importance this should be secured first, and all other things will be added.

For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life is, and of that which is to come. 1 Tim. 4: 8.

SINGING.

Twenty-Fourth Ques. Whom we do read was sick, in John 11: 1.

Ans. Now a certain man was sick named Lazarus, of Bethany, the town of Mary, and her sister Martha. John 11 : 1.

Twenty-fifth Ques. What word did the sisters send to Jesus?

Ans. Therefore the sisters sent unto him, saying, Lord, behold he whom thou lovest is sick. John 11: 3.

Twenty-Sixth Ques. Why do you suppose they sent for our Saviour?

Ans. Because they believed He had power to heal him, although they did not seem to suppose He could raise him from the dead.

Twenty-Seventh Ques. Whose aid and presence do we all need in case of sickness?

Ans. Jesus, for He only can restore us, He only can perform for us the office of friend when all others forsake us.

Twenty-eighth Ques. What answer did Jesus send back to them?

Ans. When Jesus heard that, He said: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Twenty-ninth Ques. What did He mean by saying: "This sickness is not unto death?"

Ans. He did not intend to deny that he would die; but that he would raise him up to show forth the power of God.

Thirtieth Ques. Would the raising of Lazarus do it?

Ans. Few things could do it more than the raising of Lazarus to life, evincing at once the lovely and tender character of Christ as a man and friend, and His power and equal with God.

Thirty-first Ques. Did He go immediately to Bethany?

Ans. When He heard therefore that He was sick, He abode two days still in the same place where He was. John 11: 6.

Thirty-Second Ques. Where was He?

Ans. At Bethabara.

Thirty-third Ques.—How far is Bethabara from Bethany.

Ans. About thirty miles.

Thirty-fourth Ques. What did He afterwards say?

Ans. Then after that saith He to his disci-

ples: Let us go into Judea again. John 11: 7.

Thirty-fifth Ques. What did the disciples say to Him:

Master the Jews of late sought to stone Thee; and goest Thou thither again. John 11: 8.

Thirty-sixth Ques. When had this threatened stoning taken place?

Ans. About four months before at Jerusalem.

Thirty-seventh Ques. Upon what occasion?

Ans. At the Feast of the Dedication, Jesus in Solomon's porch declared: I and my Father are one; upon which the Jews began to stone Him.

Thirty-eighth Ques. What answer did Jesus give his disciples when they endeavored to persuade Him to remain where He was?

Ans. Jesus answered: Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of the world. John 11: 9.

Thirty-ninth Ques. What did our Saviour probably mean by this?

Ans. He evidently intended to say that there was an allotted time for Him to do His Father's will. God would defend him in this; until the appointed time of His death, he had nothing to fear in Judea from the Jews.

Fortieth Ques. What happens if a man walk in darkness?

Ans. But if a man walk in the night, he stumbleth because there is no light in Him.

Forty-first Ques. To what class of persons does this apply?

Ans. To the unconverted.

Forty-second Ques. What did Jesus say?

Ans. These things said He; and after that He saith unto them; Our friend Lazarus sleepeth. John 11: 11.

Forty-third Ques.—What did He mean by Lazarus sleeping?

Ans. That he was dead.

Forty-fourth Ques. Are there any passages of Scripture where death is spoken of as a sleep?

Ans. For this cause many are weak and sickly among you, and many sleep. 1 Cor. 11: 30.

For if we believe that Jesus died and rose again, even so also which sleep in Jesus, will God bring with him. 1 Thess. 4: 14.

He said unto them, Give place: for the maid is not dead but sleepeth. Matt. 9: 24.

Forty-fifth Ques. For what purpose was our Saviour going to Bethany?

Ans. But I go that I may wake him out of sleep. John 11: 11.

Forty-sixth Ques. What did His disciples reply?

Ans. Then said His disciples, Lord if he sleep he will do well. John 11: 12.

Forty-seventh Ques. What did they mean by his doing well?

Ans. Sleep was regarded by the Jews as a favorable symptom in sickness. Hence it was said among them: Sleep in sickness is a sign of recovery, because it shows that the violence of the disease has abated. This seems to have been the meaning of the disciples. They intimated that if he had this symptom, there was no need of his going into Judea to restore him.

Forty-eighth Ques. What did Jesus mean by sleep?

Ans. Howbeit Jesus spake of his death.

Forty-ninth Ques. Of what did they think that He spake?

Ans. But they thought that He had spoken of taking of rest in sleep.

Fiftieth Ques. What did Jesus tell them plainly?

Ans. Then said Jesus unto them plainly: Lazarus is dead. John 11 : 14.

Fifty-first Ques. What did He further say?

Ans. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. John 11: 15.

Fifty-second Ques. What did Thomas propose unto his fellow disciples?

Ans. Then said Thomas which is called Didymus unto his fellow disciples. Let us also go that we may die with him. John 11: 16 :

Fifty-third Ques. How had Thomas misunderstood the words of our Saviour?

Ans. He doubtless thought that He referred to himself, and desired not to forsake him by proposing to go with him, and if need be die with him.

Fifty-fourth Ques. What did this show.

Ans. Great attachment to Him.

Fifty-fifth Ques. When was this attachment afterward tested?

Ans. When Jesus after his resurrection appeared to his disciples.

SINGING.

Fifty-sixth Ques. When Jesus came to Bethany what did he find?

Ans. Then when Jesus came, he found he had lain in the grave four days already.

Fifty-seventh Ques. Who were with the sisters?

Ans. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Fifty-eighth Ques. Was it customary to make these visits of consolation?

Ans. It was, and they generally lasted several days.

Fifty-ninth Ques. What did the sisters do when they heard that Jesus had come?

Ans. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. John 11: 20.

Sixtieth Ques. Why did Martha go to meet him in preference to Mary?

Ans. Because as the eldest the management of the family was entrusted to her, and that probably the information of his coming was brought first to her; without informing her sister she went out immediately to meet him. The common position of grief among the Jews was sitting; often this grief was so excessive as to fix the person in astonishment, and render him unconscious to surrounding objects; it is possible that the evangelist meant to intimate Mary's grief when he said: And Mary sat still in the house.

Sixty-first Ques. What did Martha say to Jesus?

Ans. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. John 11 : 21; 22.

Sixty-second Ques. What was Jesus reply?

Ans. Jesus saith unto her, Thy brother shall rise again. John 11, 23.

Sixty-third Ques. What did Jesus saying: Thy brother shall rise again refer?

Ans. To the act he He was about to perform of raising Lazarus to life.

Sixty-fourth Ques. How did Martha understand it?

Ans. Martha saith unto him, I know that he shall rise again at the resurrection at the last day. John 11, 24.

Sixty-fifth Ques. How did Jesus interpret it to her?

Ans. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me, shall never die. Believest thou this? John 11 : 25, 26.

Sixty-sixth Ques. How is Jesus Christ the resurrection and the life?

Ans. He is the resurrection and the life inasmuch as he is the author or cause of the resurrection; for everything is dependant on his power and will. His saying: I am the resurrection is the most expressive way of saying that the whole doctrine of the resurrection came from him. Though we may die a temporal death, yet we shall hereafter live through Christ.

Sixty-seventh Ques. What was Martha's reply to Believest thou this?

Ans. She saith unto him, Yea, Lord: I believe thou art the Christ, the Son of God, which should come into the world. John 11: 27.

Sixty-eighth Ques. What did her reply show?

Ans. Her full confidence in Him as the Messiah.

SINGING.

Sixty-ninth Ques. When Martha had avowed her full belief in Christ what did she do?

Ans. And when she had so said, she went her way, and called Mary her sister secretly,

saying, The Master is come, and calleth for thee. John 11, 28.

Seventieth Ques. Why did she call Mary secretly?

Ans. To avoid confusion; for if the Jews knew Jesus was coming they would have made opposition.

Seventy-first Ques. How did Mary respond to the summons.

Ans. As soon as she heard *that,* she arose quickly, and came unto him. John 11, 29.

Seventy-second Ques. Who accompanied her?

Ans. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. John 11 : 30.

Seventy-third Ques. How were the first days of mourning observed among the Jews?

Ans. With great solemnity and many ceremonies.

Seventy-fourth Ques. How was Jesus received by Mary?

Ans. Then when Mary was come where Jesus was, and saw him, she fell down at his

feet, saying unto him, Lord, if thou hadst been here, my brother had not died. John 11: 32.

Seventy-fifth Ques. How did Jesus receive her?

Ans. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned .in the spirit, and was troubled,

And said, Where have ye laid him? They said unto him, Lord, come and see.

Jesus wept. John 11: 33, 34, 35.

Seventy-sixth Ques. How did the Jews comment upon Jesus weeping?

Ans. Then said the Jews, Behold how he loved him!

And some of them said, Could not this man which opened the eyes of the blind, have caused that even this man should not have died? John 11: 36, 37.

Seventy-seventh Ques. Where did they take him?

Ans. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. John 11: 38.

Seventy-eighth Ques. What did Jesus command?

Ans. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. John 11: 39.

Seventy-ninth Ques. What does Martha's saying: "he hath been dead four days," show?

Ans. That there could be no deception in this case of Lazarus' death.

Eightieth Ques. How did Jesus answer her?

Ans. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God. John 11, 40.

Eighty-first Ques. What did he mean by this?

Ans. That there would be a manifestation of the glory of God in the raising to life of Lazarus which she would be permitted with all others to behold.

Eighty-second Ques. After taking away the stone what did Jesus pray?

Ans. Then they took away the stone *from the* place where the dead was laid. And Jesus lifted up *his* eyes, and said, Father I thank thee that thou hast heard me.

And I knew that thou hearest me always: but because of the people which stand by I said *it,* that they may believe that thou hast sent me. John 11 : 41, 42.

Eighty-third Ques. What took place?

And when he thus had spoken, he cried with a loud voice, Lazarus come forth.

And he that was dead, came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto him loose him and let him go. John 11: 43, 44.

Eighty-fourth Ques. What effect did the raising of Lazarus have upon the assembled multitude?

Ans. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. John 11 : 45.

Eighty-fifth Ques. What does this narrative of the raising of Lazarus display.

Ans. Jesus Christ as a tender and compassionate friend, weeping for and with those whom he loved, and at the same time, as the Prince of Life, beginning his triumph over death and the grave. Happy are they who in

view of their own death, or that of their friends can know that they are safe in Him who said: "I am the resurrection and the life," and "because I live, ye shall live also.

Eighty-sixth Ques. What is the last mention made by the Evangelist of "The Family of Bethany?"

Ans. At a supper at Simon's house six days after the resurrection of Lazarus.

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. John 12: 12.

Eighty-seventh Ques. What was Mary's offering to her Lord?

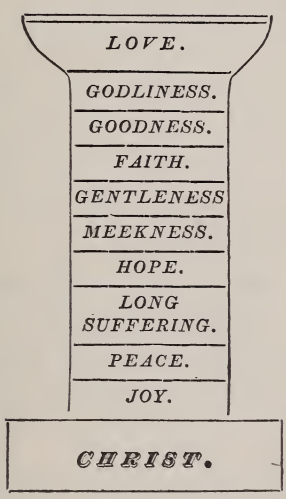
Ans. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. John 12: 3.

Eighty-eighth Ques. In conclusion what important lesson may we learn from the story of "The Family of Bethany?"

Ans. That Jesus Christ, though King of Kings, and Lord of Lords, is as gentle and loving as a child; that He is a perfect, sympathizing, never failing, and almighty friend; that He is the conqueror over death, and finally as a family friend is worth more than all the wealth of the world.

Column of Graces.

THE COLUMN OF GRACES.



NOTE. Prepare blocks lettered with the names of the various Christian Graces, each about six or eight inches in height; make them so they will fit one another; they can be made square, round, or fluted like a pillar, in shape. The foundation block—Christ—should be larger than the others, and the top one—Love—must have an ornamental edge to give finish to the column. The blocks may be painted white, or imitation of granite.

THE EXERCISE.

Singing.—"By their Fruits ye shall know them."

The Prize.—156 *Page.*

First Scholar. (Laying Block; Christ.)

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 1. Cor. 3: 10,—13.

"Behold the sure foundation stone,
Which God in Zion lays,
To build our heavenly hopes upon
And his eternal praise."

Second Scholar. (Laying block, Joy.)

Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Heb. 13: 17.

But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 1 Pet. 4: 13.

> "From thee, O, God, our joys shall rise,
> And run eternal rounds,
> Beyond the limits of the skies,
> And all created bounds."

Third Scholar. (Laying block, Peace.)

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14: 27.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5: 1.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. 2 Cor. 13: 11.

"Peace he brings you by his death,
Peace he speaks with every breath;
Can you slight such heavenly charms?
Flee, O, flee, to Jesus' arms."

Fourth Scholar. (Laying block, Long-Suffering.)

Howbeit for this cause I obtain mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. 1 Tim. 1: 16.

"As thou forgavest us,
So Lord, may we forgive;
As freely we receive from thee,
So may we freely give."

Fifth Scholar. (Laying block, Hope.)

And now, Lord, what wait I for? my hope is in thee. Psa. 39: 7.

The hope of the righteous shall be gladness: but the expectation of the wicked shall perish. Pro. 10: 28.

For we are saved by hope: for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, *then* do we with patience wait for it. Rom. 8: 24, 25.

And every man that hath this hope in him purifieth himself, even as he is pure. 1 John, 3: 3.

"Hail sweetest, dearest tie that binds,
Our glowing hearts in one;
Hail sacred hope that tunes our minds.
To harmony divine.

It is the hope, the blissful hope,
Which Jesus grace has given;
The hope when days and years are past,
We all shall meet in heaven."

SINGING.—THE CHRISTIAN'S HOPE.

PURE GOLD, 127 PAGE.

Sixth Scholar. (Laying block, Meekness.) Brethren, if a man be overtaken in a fault ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Gal. 6. 1.

With all lowliness and meekness, with long-suffering, forbearing one another in love. Eph. 4: 2

To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men. Titus, 3: 2.

Who is a wise man and endued with knowledge among us? let him shew out of a good con-

versation his works with meekness of wisdom. James 3: 13.

"Let meekness reign in every breast,
Hush guilty passions all to rest;
May all the world, subdued by love,
Be like the angel hosts above."

Seventh Scholar. (Laying block, Gentleness)

And the servant of the Lord must not strive; but be gentle unto all *men,* apt to teach, patient; 2 Tim. 2: 24.

To speak evil of no man, to be no brawlers; *but* gentle, shewing all meekness unto all men. Titus, 3 : 2.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. James 3: 17.

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 1 Pet. 2: 18.

"Lord, make us ever kind,
Gentle and meek, and good;
Mindful how dearly we were bought
With thy most precious blood."

Eighth Scholar. (Laying block, Faith.)

Jesus answered and said unto them, Verily

I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast in the sea; it shall be done. Matt. 21: 21.

For therein is the righteousness of God revealed from faith to faith; as it is written The just shall live by faith. Rom. 1: 17.

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Gal. 3: 23.

Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. 12: 2.

Beloved, when I gave all diligence to write unto you of the common salvation; it was needful for me to write unto you, and exhort you that ye should earnestly contend for faith which was once delivered unto the Saints. Jude 3.

"Faith is a precious grace,
Where'er it is bestowed;
It boasts a high celestial birth,
And is the gift of God.

Jesus it owns as King,
And all anointing Priest;
It claims no merit of its own,
But looks for all in Christ.

To him it leads the soul,
When filled with deep distress,
Flies to the fountain of his blood,
And trust his righteousness."

SINGING.

Song of Faith.

Golden Senser. Fortieth Page.

Ninth Scholar (laying block, Goodness.)

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness,; if thou continue in his goodness; otherwise thou also shalt be cut off. Rom. 11: 22.

But the fruit of the Spirit is love, joy, longsuffering, gentleness, goodness, faith. Gal. 5: 22.

"Make us gentle, kind and lowly;
Teach us, Father, by thy word,
How we may be good and holy,
Like to Jesus Christ, our Lord."

Tenth Scholar (handing block, Godliness.)

And without controversy great is the mys-

tery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Tim. 3: 16.

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.

But godliness with contentment is great gain. 1 Tim. 6: 5, 6.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 1 Tim. 6: 11.

Seeing then *that* all these things shall be dissolved, what manner of *persons* ought ye to be in *all* holy conversation and godliness. 2nd Peter 3: 11.

"I would my heart to thee resign;
O, come and make it wholly thine;
Set up thy kingdom, Lord, within,
And cast out every thought of sin."

Eleventh Scholar (laying block, Love.)

Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not, knoweth not God; for God is love.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 1 John 4: 7–12.

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him That he who loveth God love his brother also. 1 John 4: 20 21.

"Love is the theme of saints above,
Love is the theme of saints below;
Love is of God, for God is love,
With love let every bosom glow.

Love to the Spirit of all grace,
Love to the Scriptures of all truth;
Love to our whole apostate race,
Love to the aged, love to youth."

All repeat together.

For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

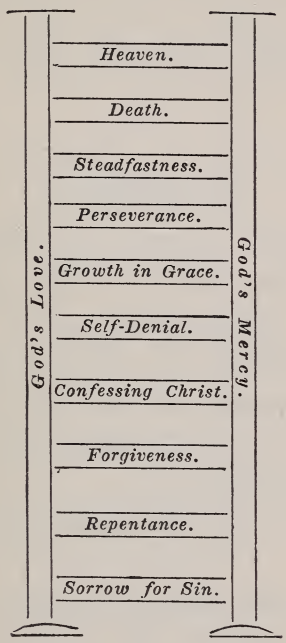
Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. 2 Peter 1: 8–12.

All Sing.

Nearer my God, to thee,
Nearer to thee
E'en tho' it be a cross, &c.

The Heavenly Ladder.

THE HEAVENLY LADDER.



NOTE. Prepare two standards, and ten shorter pieces for bars, similar to the diagram above; these should be made of wood, painted white and lettered as given above. The standards should be made to fit into sockets, in order to be upright when placed in position, and should have hooks inserted at regular distances upon which to place the bars, representing the steps heavenward. Commence first after Superintendent recites, with the standards; then

take the bars in regular order, and as each scholar recites let him place his bar in proper position, and so on until all have been used, when completed a complete ladder will be found, representing our christian life, from sorrow for sin, to entrance into heaven. This ladder can be made of any size to suit those who use the exercise.

THE EXERCISE.

SINGING. ONWARD AND UPWARD.

Vestry Melodies. Page 238.

Superintendent recites.

And he dreamed and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

And behold the Lord stood above it. Gen. 28: 12, 13.

First Scholar, placing standard. *God's Love.*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. John 3: 16.

"Not to condemn the sons of men,
Did Christ, the Son of God, appear;
No weapons in his hands are seen,
No flaming sword nor thunder there.

Such was the pity of our God,
He loved the race of man so well,
He sent his Son to bear our load
Of sins, and save our souls from hell."

Second Scholar, placing standard, *God's Mercy.*

To give knowledge of salvation unto his people by the remission of their sins.

Through the tender mercy of our God; whereby the dayspring from on high hath visited us. Luke 1: 77, 78.

But, Lord, 'tis thine to spare and save—
With mercy souls to win;
For mercy binds the grateful heart,
And makes it fear to sin.

We trust in thee; in thee, O Lord,
Is full redemption found;
Thy mercy pardons every sin,
And closes every wound.

Third Scholar, placing bar, *Sorrow for Sin.*

And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. Mark 9: 24.

"Shall we go on to sin,
Because thy grace abounds?
Or crucify the Lord again,
And open all his wounds?

Forbid it, mighty God;
Nor let it e'er be said
That we, whose sins are crucified,
Should raise them from the dead."

Fourth Scholar, placing bar, *Repentance.*

I tell you, Nay; but except ye repent, ye shall all likewise perish. Luke 13: 3.

"The moment a sinner believes,
And trusts in his crucified Lord,
His pardon at once he receives,
Redemption in full through his blood.

Though thousand, and thousands of foes,
Against him in malice unite,
Their rage he through Christ, can oppose,
Led forth by the Spirit to fight."

Fifth Scholar, placing bar, *Forgiveness.*

And Jesus said unto her, Neither do I condemn thee; go, and sin no more. John 8: 11.

"O blessed souls are they
Whose sins are covered o'er;
Divinely blest, to whom the Lord
Imputes their guilt no more.

They mourn their follies past,
And keep their hearts with care;
Their lips and lives, without deceit
Shall prove their faith sincere."

Sixth Scholar, placing bar, *Confessing Christ.*

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

"I'm not ashamed to own my Lord,
Or to defend his cause,
Maintain the honor of his word,
The glory of his cross.

Jesus, my God, I know his name;
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost."

Seventh Scholar, placing bar, *Self Denial.*

Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

"'Deny thyself and take thy cross,'
Is the Redemer's great command:
Nature must count her gold but dross,
If she would gain this heavenly land.

The fearful soul that tires and faints,
And walks the ways of God no more,
Is but esteemed almost a saint,
And makes his own destruction sure."

SINGING.

JESUS, I MY CROSS HAVE TAKEN.

Vestry Melodies. Page 108.

Eigth Scholar, placing bar, *Growth in Grace.*

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him be glory both now and forever. 2nd Peter 3: 18.

"Haste thee on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day's before thee;
God's own hand shall guide thee there:
Soon shall close thy earthly mission;
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

Ninth Scholar, placing bar, *Perseverance.*

Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints. Eph. 6 : 18.

"Breast the wave, Christian, when it is strongest,
Watch for day, Christian, when the night's longest;
Onward, and onward, still be thine endeavor;
The rest that remaineth, endureth for ever.

Fight the fight, Christian; Jesus is o'er thee;
Run the race, Christian; heaven is before thee;
He who hath promised faltereth never,
The Love of eternity flows on forever."

Tenth Scholar, placing bar, *Steadfastness.*

Prove all things; hold fast that which is good. 1 Thess. 5 : 21.

"Thy glorious eye pervadeth space;
Thy presence, Lord, fills every place;
And, wheresoe'er my lot may be,
Still shall my spirit cleave to thee.

Renouncing every worldly thing,
And safe beneath thy spreading wing,
My sweetest thought henceforth shall be,
That all I want I find in thee.

Eleventh Scholar, placing bar, *Death.*

What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. Rom. 6: 21.

"Ere I can reach heaven's coast,
I must a gulf pass through,
Which dreadful proves to most,
For all this passage go,
But all death's waves can't me o'erwhelm,
If God himself is at my helm."

Twelveth Scholar, placing bar, *Heaven.*

Then shall the King say unto them on his right hand, Come ye the blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world.

"Bright glories rush upon my sight,
And charm my wondering eyes—
The regions of immortal light,
The beauties of the skies.

All hail, ye fair, celestial shores,
Ye lands of endless day;
A rich delight your prospect pours,
And drives my griefs away."

ALL RISE AND SING.

"My heavenly home is bright and fair,
No pain, nor death, can enter there," &c.

Vestry Melodies. Page 131.

The Cross.

(133)

THE CROSS.

This exercise is designed to be recited by ten persons. They should stand in a half circle, round the Cross, taking position during the singing of "Must Jesus bear the Cross alone," and return to their seats during the singing of "The Cross before the Crown." Blocks of wood, painted white or imitation of stone, and lettered according to diagram above, should be prepared, of which to make the Cross, also a foundation upon which to place the first block, Patience. The first scholar after reciteing lays the first block, Patience, the second, Godliness, &c. The questions are to be asked by the Superintendent, or the one who has charge of the Exercise.

SINGING.

MUST JESUS BEAR THE CROSS ALONE.

Vestry Melodies. Page 140.

What was one of our Lord's commands to his disciples?

All recite together.

And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily and follow me.

But whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. Luke 9: 23, 25.

And whosoever doth not bear his cross, and come after me, cannot be my disciple. Luke 14: 27.

Of what does this Cross consist?

All recite together.

Put on therefore, as the elect of God, holy and beloved.

First scholar recites.

Bowels of mercy.

Second.

Kindness.

Third.

Humbleness of mind.

Fourth.

Meekness.

Fifth.

Long-suffering.

Sixth.

Forbearing one another.

Seventh.

And forgiving one another.

All recite.

And follow after.

Eighth.

Righteousness.

Ninth.

Godliness.

Tenth.

Patience. Col. 3 . 11, 12.

1 Tim. 6, 11.

First Scholar, laying block *Patience.*

Knowing *this*, that the trying of your faith worketh patience.

But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. Jas. 1 3, 4.

"I'll think upon the woes,
Most spotless Lamb of God,
To which thou didst expose,

Upon the accursed wood,
Thyself for mine iniquity,
And bless thee still in chastening me.

Why should my will complain,
When all he means is kind?
Though great my grief and pain,
To him I'll be resigned;
Yes, wait and hope as me behoves:
The Father chastens whom he loves."

All recite.

That ye be not slothful, but followers of them who through faith and patience inherit the promises. Heb. 6: 12.

Second Scholar, laying block *Godliness.*

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

But godliness with contentment is great gain. 1 Tim. 5: 5, 6.

"Lord, my times are in thy hand:
All my fondest hopes have planned;
To thy wisdom I resign,
And would make thy purpose mine.

Thou my daily task shall give;
Day by day to thee I live;
So shall added years fulfill,
Not my own, my Father's will.

Fond ambition, whisper not;
Happy is my humble lot:
Anxious, busy cares, away;
I'm provided for to-day.

All recite.

Having a form of godliness, but denying the power thereof: from such turn away. 2 Tim. 3: 5.

Third Scholar, laying block *Righteousness.*

And he received the sign of circumcision a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Rom. 4: 11.

"Blest are the men whose mercies move
To acts of kindness and of love;
From Christ, the Lord, shall they obtain
Like sympathy and love again.

Blest are the pure, whose hearts are clean.
Who never tread the ways of sin;
With endless pleasure they shall see.
A God of spotless purity.

All recite.

Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness. Eph. 6, 14.

Fourth Scholar, laying block, Forgiveness.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain. Matt. 5, 38–41.

" 'Father, forgive,' The Saviour cried,
With his expiring breath,
And drew eternal blessings down
On those who wrought his death.

Jesus, this wonderous love we sing,
And whilst we sing, admire;
Breathe on our souls, and kindle there
The same celestial fire.

By thine example ever swayed,
We for our foes will pray;
With love their hatred, and their curse
With blessings will repay.

All recite.

For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. 6: 14, 15.

SINGING.

"Do unto Others as you would that They should do to You.

Golden Rule. Page 3.

Fifth Scholar, laying block, *Forbearance.*

And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4. 32.

"How sweet, how heavenly, is the sight,
When those that love the Lord
In one another's peace delight,
And thus fulfill the word.

When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart.

All recite.

Judge not, and ye shall not be judged: condemn not and and ye shall not be condemned: forgive, and ye shall be forgiven. Luke 6:37.

Sixth Scholar, laying block, *Mercifulness.*

For he *shall have* judgment without mercy, that hath shewed no mercy, and mercy rejoiceth against judgment. Jas. 2 : 13.

"My soul, repeat his praise
Whose mercies are so great,
Whose anger is so slow to rise,
So ready to abate.

His power subdues our sins,
And his forgiving love,
Far as the east is from the west,
Doth all our guilt remove."

All recite.

Blessed *are* the merciful: for they shall obtain mercy. Matt. 5 : 7.

Seventh Scholar, laying block *Humbleness.*

Likewise ye younger, submit yourselves unto the elder: yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 1 Pet. 5: 5.

"Lord, forever at thy side
Let my place and portion be;
Strip me of the robe of pride,
Clothe me with humility.

Humbly may my soul receive,
All thy spirit hath revealed;
Thou hast spoken, I believe,
Though the oracle be sealed."

All recite.

And whosoever shall exhalt himself shall be abased: and he that shall humble himself, shall be exhalted. Matt. 25: 12.

Eighth Scholar, laying block *Meekness.*

Brethren, if a man be overtaken in a fault: ye which are spiritual, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted. Gal. 6: 1.

"Blest are the meek," he said,
Whose doctrine is divine;
The humble minded earth possess,
And bright in heaven will shine.

No angry passions move.
No envy fires the breast;
The prospect of eternal peace,
Bids every trouble rest."

All recite.

Blessed *are* the meek, for they shall inherit the earth. Matt. 5: 5.

Ninth Scholar, laying block *Kindness.*

Be kindly affectioned one to another with brotheriy love, in honour preferring one another. Rom. 12: 10.

"Blest is the man whose softening heart
Feels all another's pain;
To whom the supplicating eye
Is never raised in vain;—

Whose breast expands with generous warmth.
  A brother's woes to feel,
And bleeds in pity o'er the wound
  He wants the power to heal

He spreads his kind, supporting arms
  To every child of grief:
His secret bounty largely flows,
  And brings unasked relief.

All recite.

Let brotherly love continue. Heb. 13: 1.

Tenth Scholar.

" 'Tis my happiness below
  Not to live without the cross,
  But the Saviour's power to know,
  Sanctifying every loss.

  Trials must and will befall,
  But with humble faith to see,
  Love inscribed upon them all,
  This is happiness to me.

  Trials make the promise sweet;
  Trials give new life to prayer;
  Trials bring me to his feet,
  Lay me low, and keep me there."

All recite.

For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Pet. 1: 8.

SINGING.

THE CROSS BEFORE THE CROWN.
Vestry Melodies. Page 219.

Jephthah's Daughter.

(145)

JEPHTHAH'S DAUGHTER.

NOTE. In this Exercise the questions are to be asked by the Superintendent, and the answers given by the members of the school rising and repeating the answer. The selections for singing are left with the Superintendent.

SINGING.

First Ques. Who was Jephthah?

Ans. Now Jephthah the Gileadite was a mighty man of valour.

Second Ques. Why was Jephthah called the Gileadite?

Ans. He was an inhabitant or native of Gilead, a country embracing land from the east of the river Jordan to Arabia, and occupied by the children of Ammon.

Third Ques. How was Jephthah treated by his brethren?

Ans. And they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house.

Fourth Ques. What became of him?

Ans. Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

Fifth Ques. Where was Tob?

Ans. It was a district of Syria not far from Gilead.

Sixth Ques. What is it supposed that Jephthah became while residing in Tob?

Ans. The Chief of a marauding band of outlaws, in which capacity he distinguished himself by his courage and valor.

Seventh Ques. Who were the children of Ammon.

Ans. Descendants of Ben-ammi, a son of Lot; they occupied the mountaineous regions of Gilead; they were idolators, their chief idol being Moloch, now supposed to be Saturn.

Eighth Ques. How did the children of Ammon treat Israel?

Ans. And it came to pass in process of time, that the children of Ammon made war against Israel.

Ninth Ques. How long was this after their flight from Egypt?

Ans, About three hundred years.

Tenth Ques. Whom did the Israelites seek for a leader in this war?

Ans. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob.

Eleventh Ques. What did they say to Jephthah?

Ans. And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

Twelveth Ques. What was Jephthah's reply?

Ans. And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

Thirteenth Ques. What did Elders of Gilead answer?

Ans. And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight

against the children of Ammon, and be our head over all the inhabitants of Gilead.

Fourteenth Ques. What request did Jephthah make.

Ans. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head?

Fifteenth Ques. What did they promise him?

Ans. And the elders of Gilead said unto Jephthah, The Lord be witness between us, If we do not so according to thy words.

Sixteenth Ques. What did Jephthah become?

Ans Then Jephthah went with the elders of Gilead, and the people made him head and captain over them.

Seventeenth Ques. Of what city did he become a resident?

Ans. Of Mizpeh.

Eighteenth Ques. Where was Mizpeh?

Ans. It was a city of Gad, and was memorable as the place where Jacob and Laban entered into their covenant of friendship.

Nineteenth Ques What course did Jephthah pursue?

Ans. And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

Twentieth Ques. What answer did they return?

Ans. They called into question the land occupied by the children of Israel?

Explanatory Remarks concerning the Amorites. See Union Bible Dictionery.

Twenty-first Ques. What was the result of the negotiations between Jephthah and the Amorites?

Ans. Hewbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

Twenty-second Ques. What was the result of the failure in settling the dispute?

Ans. The armies met in battle.

Twenty-third Ques. What vow did Jephthah make before the battle?

Ans. And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail de-

liver the children of Ammon into mine hands.

Then it shalt be, that whosoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

Twenty-fourth Ques. What did he pledge himself to do in this vow?

Ans. If he obtained the victory he would offer to God as a sacrifice, whatsoever he should first meet coming out of his house when he came home.

Twenty-fifth Ques. How did the Israelites regard such a vow?

Ans. As a solemn promise to be religiously performed.

Twenty-sixth Ques. What was the result of the battle?

Ans. So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands.

And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and, unto the plain of the vineyards, with a very

great slaughter. Thus the children of Ammon were subdued before the children of Israel.

JEPHTHAH'S DAUGHTER.

"She stood before her Father's gorgeous tent
To listen for his coming. Her loose hair
Was resting on her shoulders like a cloud
Floating around a statute. She had clasp'd
Her hands upon her bosom, and had raised
Her beautiful dark Jewish eyes to heaven
Till the long lashes lay upon her brow.

She was stilling
Her light quick breath to hear; and the
white rose
Scarce moved upon her bosom, as it swell'd
Like nothing but a lovely wave of light,
To meet the queenly arching of her neck.
Her countenance was radiant with love;
She looked like one to die for it—a being
Whose whole existence was the pouring out
Of rich and deep affections."

THE COMING OF JEPHTHAH.

"The wind bore on
The leaden tramp of thousands. Clarion notes
Rang sharply on the ear at intervals;
And the low mingled din of mighty hosts
Returning from the battle, pour'd from far
Like the murmer of a deep restless sea.
They came as earthly conquerors always come
With blood and splendor, revelry and woe.
The stately horse treads proudly,—he hath trod
The brow of death as well. The chariot wheels

Of warriors roll magnificently on—
Their weight hath crush'd the fallen."

THE ENTRANCE INTO MIZPEH.

"The mighty Jephthah led his wariors on
Through Mizpeh's streets. His helm was proudly set,
And his stern lips curl'd slightly, as if praise
Were for the hero's scorn. His step was firm,
But free as India's leopard; and his mail
Whose shekels none in Israel might bear
Was like a cedar's tassle on his frame.
He trod less firmly; and his restless eye
Glanced forward frequently, as if some ill
He dared not meet were there. His home
was near. The tall firs
Before his tent were motionless. The leaves
Of the sweet aloe, and the clustering vines
Which half conceal'd his threshold, met his eye
Unchanged and beautiful; and one by one,
The balsam with its sweet distilling stem
And the Circassian rose, and all the crowd
Of silent and familiar things stole up,
Like the recover'd passages of dreams.

Twenty-seventh Ques. As he came home, who came to meet him?

Ans. And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she *was his* only child; beside her he had neither son nor daughter.

"A moment more
And he had reached his home, when lo
there sprang
One with a bounding footstep, and a brow
Of light to meet him. Oh how beautiful.
Her dark eyes flash'd fire like a sunlit gem
And her luxurient hair, 'twas like the sweep
Of a swift wing in visions. He stood still
As if the sight had withered him. She threw
Her arms about his neck,—he heeded not,
She called him, Father—he answered not.
She stood and gazed upon him. Was he worth?
There was no anger in that blood shot eye.
Had sickness seized him? She unclasped his helm
And laid her white hand gently on his brow,
And the large veins felt stiff and hard like cords.
The touch aroused him. He raised up his hands
And spoke the name of God in agony.
She knew that he was stricken, then; and rush'd
Again into his arms; and with a flood
Of tears she could not bridle, sob'd a prayer
That he would breath his agony in words."

Twenty-eighth Ques. What did Jephthah say?

And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord, and I cannot go back.

Twenty-ninth Ques. What was her reply?

Ans. And she said unto him, My father, *if*

thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

"He told her—and a momentary flush
Shot o'er her countenance; and then the soul
Of Jephthah's daughter wakene'd, and she stood
Calmly and nobly up, and said 'twas well
And she would die."

Thirtieth Ques. What finally was the ending of this sacrifice?

Ans. And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed.

"The sun had well nigh set,
The fire was on the altar; and the priest
Of the high God was there. A palid man
Stretching out his palid hands to heaven
As if he would have pray'd but had no words.
And she who was to die, the calmest one
In Israel at that hour, stood up alone
And waited for the sun to set. Her face
Was pale but very beautiful—her lip
Had a more delicate outline, and the tint
Was deeper; but the countenance was like
The majesty of angels. The sun set—
And she was dead!!

Thirty-first Ques. How is this sacrifice commemorated by the daughters of Israel?

Ans. And it was a custom in Israel, *That* the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Class Recitations.

CLASS RECITATIONS.

We are often asked by Sabbath School Teachers, "What shall I have for my class for the next Concert? This series of exercises is arranged to meet that want, which has been felt so long. It is always better to have an Exercise on some particular subject, in order to impress more deeply upon the mind the truths taught by the Scriptures. Various styles are presented here, and all tastes have been consulted. Where the Exercise consists of questions and answers, let the teacher ask the questions and the scholars give the answer. Above all things have every thing perfectly committed to memory, as nothing detracts from the interest of a Sabbath School Concert, so much as the reading of parts. Better have a little and do it well, than a large amount, and fail. Selections of singing can be introduced with good effect if wished for.

No. I.

THE WORKS OF GOD CALLED UPON TO PRAISE HIM.

All the class.

Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights.

Praise ye him, all his angels; praise ye him, all his hosts.

First Scholar.

"To your Creator, God,
Your great Preserver, raise,
Ye creatures of his hand,
Your highest notes of praise;
Let every voice proclaim his power,
His name adore, and loud rejoice.

"Let all Creation join,
To pay the tribute due;
Ye heavenly hosts begin,
And we shall learn of you.
Let nature raise from every tongue,
A general song of greatful praise.

All the Class.

Praise ye him, sun and moon; praise him, all ye stars of light.

Second Scholar.

"Thou source of light and heat,
Bright ruler of the day,
Dispensing blessings round
With all diffusive ray;
From morn to night, record his name,
With every beam who gave thee light.

Thou moon in radiance mild,
With all thy starry train,
Which rise in shining hosts
To gild th' etherial plain;
With couutless rays, declare his name
Prolong the theme, reflect his praise.'

All the Class.

Praise him, ye heaven of heavens, and ye waters that *be* above the heavens.

Third Scholar.

"Ye clouds, so fraught with showers,
Or tinged with rainbow dyes,
That pour your blessings down,
Or charm our gazing eyes;
His goodness speak, his praise declare,
As through the air, you shire or break."

The Teacher.

Let them praise the name of the Lord; for he commanded and they were created.

He hath also established them for ever and ever: he hath made a decree which shall not pass.

All the Class.

Praise the Lord from the earth, ye dragons, and all deeps.

Fourth Scholar.

"Ye rivers as ye flow,
Convey your maker's praise,
Where 'er you winding rove,
On every silver stream;
Your cooling flood, his hand ordains,
To bless the plains; great spring of good."

All the Class.

Fire, and hail; snow, and vapour; stormy wind fulfilling his word.

Fifth Scholar.

"Ye winds that shake the world,
With tempests on your wing,
Or breathe in gentle gales,
To waft the smiling spring;
Proclaim aloud as you fulfill
His soverign will, the powerful God."

All the Class.

Mountains, and all hills; fruitful trees, and all cedars.

Sixth Scholar.

"Ye trees, which form the shade,
Or bend the loaded bough
With fruits of sweetest taste,
Your maker's bounty show;
From him you rose, your vernal suits,
And autumn's fruits, his hand bestows."

All the Class.

Beasts and all cattle.

Seventh Scholar.

"Ye numerous bleating flocks,
Far spreading o'er the plain,
With gentle artless voice,
Assist the humble strain;
To give you food, he bids the field
Its verdure yield, extensive good.

All the Class.

Creeping things and flying fowl.

Eighth Scholar.

"Ye heavenly warblers, come,
And bring your sweetest lays;
And tune the sprightly song,
To your Creator's praise.
His work you are, he tun'd your voice
And you rejoice beneath his care."

Ninth Scholar.

"Ye lovely verdant fields,
In all your green array,
Though silent speak his praise
Who made you bright and gay,
While we in you with future bread,
Profusely spread, his goodness view."

"Ye flowers that bloom around,
A thousand beauteous dyes,
Your fragrant odours breathe
A grateful sacrifice.
To him whose word gave all your bloom,
And sweet perfume, all bounteous Lord."

All the Class.

Kings of the earth, and all people; princes, and all judges of the earth.

Both young men, and maidens; old men, and children:

Tenth Scholar.

"But, oh, from human tongues,
Should nobler praises flow;
And every thankful heart
With warm devotion flow.
Your voices raise, ye highly blest,
Above the rest, declare his praise."

The Teacher.

Let them praise the name of the Lord: for his name alone is excellent; his glory *is* above the earth and heaven.

He also exalted the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the Lord.

All the Class.

"Assist us, gracious God,
Our hearts, our voice inspire;
Then shall we grateful join
The universal choir.
Thy grace can raise our hearts and tongues,
And tune our song to lively praise."

No. II.

THE FEAR OF THE LORD.

Come, ye children, hearken unto me; I will teach you the fear of the Lord. Psa. 34: 11.

The fear of the Lord *is* the beginning of

knowledge; *but* fools despise wisdom and instruction. Pro. 1: 7.

Better *is* little with the fear of the Lord, than great treasure and trouble therewith. Pro. 15: 16.

By mercy and truth iniquity is purged; and by the fear of the Lord *men* depart from evil. Pro. 16: 6.

Then shalt thou understand the fear of the Lord, and find the knowledge of God. Pro. 2: 5.

And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. Job. 28: 28.

The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. Psa. 19. 9.

The fear of the Lord is the beginning of wisdom; a good understanding have all they that do *his commandments;* his praise endureth forever. Psa. 111: 10.

The fear of the Lord is to hate evil; pride, and arrogancy, and the evil way, and the froward mouth do I hate. Pro. 8: 13.

The fear of the Lord is the beginning of

wisdom; and the knowledge of the Holy is understanding. Job. 9 : 10.

The fear of the Lord prolongeth days; but the years of the wicked shall be shortened. Prov. 10 : 27.

In the fear of the Lord is strong confidence; and his children shall have a place of refuge.

The fear of the Lord is a fountain of life, to depart from the snares of death. Prov. 14: 26, 27.

The fear of the Lord is the instruction of wisdom, and before honour is humility. Pro. 15 : 33.

The fear of the Lord *tendeth* to life; and *he that hath it* shall abide satisfied; he shall not be visited with evil. Prov. 19. 23.

By humility *and* the fear of the Lord *are* riches, and honour, and life. Prov. 22 : 4.

Let not thine heart envy sinners; but *be thou* in the fear of the Lord all the day long. Prov. 23 : 17.

And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation; the fear of the Lord is his treasure. Isa. 33 : 6.

No. III.
THE DISCIPLES.

All the Class repeat together.

And he ordained twelve, that they should be with him, and that he might send them forth to preach.

And to have power to heal sickness, and to cast out devils.

And Simon he surnamed Peter.

And James, the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of Thunder.

And Andrew, and Philip, and Bartholomew and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Cananite.

And Judas Iscariot, which also betrayed him. Mark 3: 14–19.

What disciple denied his Master?

Peter.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest.

And when she saw Peter warming himself,

she looked upon him, and said, And thou also wast with Jesus of Nazareth.

But he denied, saying I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

And a maid saw him again, and began to say to them that stood by, This is *one* of them.

And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them; for thou art a Galilean, and thy speech agreeth *thereto.*

But he began to curse and to swear, *saying* I know not this man of whom ye speak.

And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. Mark 14: 66–72.

What disciples were fisherman?

Simon and Andrew, James the son of Zebedee and John his brother.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

And straightway they forsook their nets, and followed him.

And when he had gone a little further thence, he saw James, the *son* of Zebedee, and John his brother, who also were in the ship, mending their nets.

And straightway he called them: and they left their father Zebedee in the ship with the hired servents and went after him. Mark 1:16–20

What disciple did Jesus find in Gallilee?

Philip.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter. John 1: 43, 44.

Who was the beloved disciple?

John.

Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. John 13: 23.

Which disciple is sometimes called the zealous disciple?

Simon, the Cananite. Luke calls him Zelotes; he was one of a small sect of Jews

called *Zellotes*, on account of their peculiar zeal in religion.

What disciple betrayed his Master?

Judas.

And while he yet spake, lo, Judas, one of the twelve came, and with him, a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

And forthwith he came to Jesus, and said, Hail, Master; and kissed him. Matt. 26: 47–49.

Who was the doubting disciple?

Thomas.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. John 20: 24, 25.

Who is sometimes called the Lord's brother?

James.

But other of the apostles saw I none, save James the Lord's brother. Gal. 1: 19.

What disciple did Jesus find sitting at receipt of customs?

Matthew.

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him. Matt. 9: 9.

Who is the disciple Thaddeus supposed to be?

Jude.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the, Father and preserved in Jesus Christ, *and* called.

Mercy unto you, and peace, and love. Jude 1: 1.

Who the disciple called Bartholomew?

Nathaniel.

No. IV.
NAMES BY WHICH THE BIBLE IS KNOWN.

Where is the Bible called "*The Word of the Lord?*"

In the 119 Psalm, 28th verse.

My soul melteth for heaviness; strengthen thou me according unto thy word.

Where "*The Word of God?*"

In Proverbs, 30th chap., 5th verse.

Every word of God is pure; he is a shield unto them that put their trust in him.

Where "*The Statutes of the Lord?*"

In 119th Psalm, 26th verse.

I have declared my ways, and thou heardest me: teach me thy statutes.

Where "*The Commandments of the Lord?*"

In the 119th Psalm, 131st verse.

I opened my mouth and panted: for I longed for thy commandments.

Where "The Judgments of the Lord?"

In 119 Psalm, 43d verse.

And take not the word of truth utterly out

of my mouth; for I have hoped in thy judgments.

Where "The Law of the Lord?"

In 119th Psalm, 44th verse.

So I shall keep thy law continually forever and ever.

Where, "The Testimonies of the Lord?"

In 119 Psalm, 119th verse.

Thou puttest away all the wicked of the earth *like dross*; therefore I love thy testimonies

Where "The Precepts of the Lord?"

In 119th Psalm, 45th verse.

And I will walk at liberty; for I seek thy precepts.

Where "The Gospel?"

In 1st Thess. 1: 5.

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

Where "The Scriptures?"

In John 5: 39.

Search the Scriptures; for in them ye think

ye have eternal life; and they are they which testify of me.

Where "A Lamp?"

In 119th Psalm, 105th verse.

Thy word *is* a lamp unto my feet, and a light unto my path.

Where "A Helmet of Salvation?"

In Eph. 6 : 17.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Where "A Hammer?"

In Jer. 23 . 29.

Is not my word like as a fire? saith the Lord; and like a hammer *that* breaketh the rock in pieces?

Where "A Well of Water?"

In Isa. 12 : 3.

Therefore with joy shall ye draw water out of the wells of salvation.

Where "Honey?"

In Psa. 19 : 10.

More to be desired *are they* than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

Where "Living Oracles?"

In Rom. 3 : 2.

Much every way; chiefly, because that unto them were committed the oracles of God.

"Lamp of our feet, whereby we trace,
Our path when wont to stray;
Stream from the font of heavenly grace,
Brook by the traveller's way.

Bread of our souls, whereon we feed,
True manna from on high;
Our guide, our chart, wherein we read,
Of realms beyond the sky.

Pillar of fire through watches dark,
Or radiant cloud by day;
When waves would whelm our tossing bark,
Our anchor, and our stay.

Word of the everlasting God,
Will of his glorious son;
Without thee, how could earth be trod,
Or heaven itself be won."

No. V.

THE HAPPY MAN.

Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile. Psa. 32 : 2.

Oh taste and see that the LORD *is* good: blessed is the man *that* trusteth in him. Psa. 34 : 8.

Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies. Psa. 40: 4.

Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts; we shall be satisfied with the goodness of thy house, *even* of thy holy temple. Psa. 65: 4.

Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them.*

Who passing through the valley of Baca make it a well; the rain also filleth the pools. Psa. 84. 5, 6.

Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law. Psa. 94, 12.

Praise ye the LORD. Blessed *is* the man *that* feareth the LORD: *that* delighteth greatly in his commandments.

His seed shall be mighty upon earth: the generation of the upright shall be blessed. Psa. 112: 1, 2.

Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

For whoso findeth me findeth life, and shall obtain favour of the LORD. Pro. 8: 34, 35.

Blessed is the man that *doeth* this, and the son of man *that* layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Isa. 56: 2.

Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. Jer. 17: 7, 8.

Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Jas. 1: 12.

In Concert.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. Psa. 1: 1, 2, 3.

No. VI.

PROFANITY.

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God; I *am* the Lord. Lev. 19: 12.

Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the Lord which hallow you. Lev. 22: 32.

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Deut. 6: 13.

For because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force *is* not right. Jer. 23: 10.

But I say unto you, Swear not at all; neither by heaven; for it is God's throne.

Nor by the earth for it is his footstool;

neither by Jerusalem; for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil. Matt. 34–37.

But above all things, my brethren, swear not neither by heaven, neither by the earth neither by any other oath; but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation. Jas. 5: 12.

"Angels, that high in glory dwell,
Adore thy name, Almighty God;
And sinners tremble here on earth,
Beneath the terrors of thy rod.

And yet how wicked children dare
Abuse thy dreadful, glorious name;
And when they're angry, how they swear,
And curse their fellows, and blaspheme.

Repeat together.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Ex. 20: 7.

No. VII.

THE SABBATH.

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work.

But the seventh day is the Sabbath of the Lord thy God; *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger that *is* within thy gates:

For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it. Ex. 20: 8–11.

Ye shall keep the sabbath therefore; for it *is* holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

Six days may work be done, but in the seventh *is* the sabbath of rest, holy to the Lord; whosoever doeth *any* work in the sabbath day, he shall surely be put to death. Ex. 31: 14, 15.

Six days shall work be done; but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ex. 35: 2.

Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers Jer. 17 : 22.

But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. Jer. 17: 27.

And my sabbaths they greatly polluted: then he said I would pour out my fury upon them in the wilderness to consume them. Ezek. 20 : 13.

Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. Ezek. 20: 15, 16.

If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words.

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it. Isa: 58: 13, 14.

No. VIII.

WISDOM.

The fear of the Lord is the beginning of knowledge: *but* fools despise wisdom and instruction. Prov. 1: 7.

Wisdom crieth without; she uttereth her voice in the streets.

She crieth in the chief place of concourse,

in the openings of the gates; in the city she uttereth her words, *saying*,

How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

Turn ye at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you. Pro. 1: 20-23

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul.

Discretion shall preserve thee, understanding shall keep thee. Pro. 2: 10, 11.

Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding:

For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

She *is* more precious than fine rubies: and all the things thou canst desire are not to be compared unto her.

Length of days *is* in her right hand; *and* in her left hand riches and honour.

Her ways are ways of pleasantness, and all her paths are peace.

She *is* a tree of life to them that lay hold

upon her: and happy *is every one* that retaineth her. Pro. 3: 13—16.

Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

Forsake her not, and she shall preserve thee; love her, and she shall keep thee.

Wisdom *is* the principal thing; *therefore* get wisdom; and with all thy gettings get understanding.

Exalt her, and she shall promote thee; she shall bring thee to honour, when thou dost embrace her.

She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee. Pro. 4: 5—9.

For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

I wisdom dwell with prudence and find out knowledge of witty inventions. Pro. 8: 11, 12.

How much better *it is* to get wisdom than gold! and to get understanding rather to be chosen than silver! Pro. 16: 16.

He that getteth wisdom loveth his own soul:

he that keepeth understanding shall find good. Pro. 19: 8.

There is no wisdom nor understanding nor counsel against the Lord. Pro. 21 : 30.

Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding. Pro. 23 : 23.

No. IX.

INTEMPERANCE.

First.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder. Pro. 23 : 30, 31.

> "Oh, if there is one law above the rest,
> Written in wisdom—if there is a word
> That I would trace as with a pen of fire,
> Upon the unwrit tablet of a child,
> 'Tis Temperance,—'tis abstinence entire
> From alcoholic poison."

Second.

It is not for kings, O Lemuel, *it is* not for

kings to drink wine; nor for princes strong drink:

Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Pro. 31: 4, 5.

"Who has filled the drunkards's grave?
Not alone the vile and base,
But the noble, wise, and brave,
Crowd that gloomy dwelling place.
He who in the senate hall,
Held a people in his thrall,
Fascinating old and young
By the music of his tongue;
Gone, forever gone his might,
Power unrivalled could not save;—
Eloquence, how has thy light,
Set within the drunkard's grave."

Third.

Be not among winebibbers; among riotous eaters of flesh:

For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags. Pro. 23: 20, 21.

"War its thousands slays;
Peace its ten thousands. In the embattled plain,
Though death exults, and claps his raven wings,
Yet reigns he not even there as absolute,
So merciless, as in your frantic scenes
Of midnight revel, and tumultuous mirth;

Where, in the intoxicating draught concealed,
He snares the simple youth, who naught suspecting,
Means to be blest ;—but finds himself undone."

Fourth.

He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich. Pro. 21 : 17.

"Dash the wine cup away! though its sparkles should be,
More bright than the gems that lie in the sea,—
For the demon unseen by thine eye, lurketh there,
Who would win thee to ruin, to woe, and despair."

Fifth.

Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

"Believe not the tempter who tells thee of joy;
In the bright flashing goblets that lure to destroy;
Nor barter thy birthright, nor give up thy soul,
For a moment's mad bliss, to the Fiend of the Bowl."

And be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5 : 18.

"The wise and the learned in the lore of the schools,
Have drunk—and become the derision of fools;
And the light that made radiant the spirit divine,
Hath often been quenched in a goblet of wine."

Seventh.

Touch not, taste not, handle not. Col. 2 : 21.

"I'll touch not, taste not, handle not,
Nor look upon the wine;
Lest after death the drunkard's lot
Of infamy be mine."

Eighth.

Envyings, murders, drunkenness, revellings and such like: of the which I tell you before as I have also told you in times past, that they which do such things shall not inherit the kingdom of God. Gal. 5: 21.

"Where flows the wine is sorrow,
That cannot be expressed;
It leaves no bright to-morrow,
But leaves the sting of death."

Ninth.

But they also have erred through wine, and through strong drink are out of the way; the priest, and the prophet have erred through strong drink, and they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment. Isa. 28: 7.

"Sad is the drunkard's life wasting in crime,
Far from the path of life, reckless of time;
Tears of repentant grief chill as they start
Hardly a thought of grief wakes in his heart."

Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink. Isa. 5: 22.

"Mid sorrow and sadness he's destined to roam,
Forlorn and forsaken deprived of his home;
Intemperance hath robbed him of all that was dear,
Of his home in the skies, and his happiness here."

First.

Who hath woe?

Second.

Who hath sorrow?

Third.

Who hath contentions?

Fourth

Who hath babbling?

Fifth.

Who hath wounds without cause?

Sixth.

Who hath redness of eyes?

All.

They that tarry long at the wine; they that go to seek mixed wine. Pro. 23: 29, 30.

No. X.

THE GOLDEN TRIO.

Faith, Hope, Charity.

Faith.

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you. Matt. 17 : 20.

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. Matt. 21 : 21.

For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith. Rom. 1 : 17.

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Gal. 3 : 23.

Holding faith, and a good conscience; which

some having put away concerning faith have made shipwreck. 1 Tim. 1 : 19.

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the elders obtained a good report.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Heb. 11 : 1, 2, 3.

Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. 12 : 1.

"Faith is a precious grace,
Where'er it is bestowed;
It boasts a high celestial birth,
And is the gift of God.

Jesus, it owns as King,
And all-anointing Priest;
It claims no merit of its own,
But looks for all in Christ.

To him it leads the soul,
When filled with deep distress;
Flies to the fountain of his blood,
And trusts his righteousness."

Hope.

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. Pro. 31 : 24.

Behold the eye of the Lord *is* upon them that fear him, upon them that hope in his mercy. Psa. 33 : 18.

And now, Lord, what wait I for? my hope *is* in thee. Psa. 39 : 7.

Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God; for I shall yet praise him *for* the help of his countenance. Psa. 42 : 5

For thou *art* my hope, O Lord God: *thou art* my trust from my youth. Psa. 77 : 5.

Let Israel hope in the Lord; for with the Lord *there is* mercy, and with him *is* plenteous redemption. Psa. 130 : 7.

The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Psa. 147 : 11.

The hope of the righteous *shall be* gladness; but the expectation of the wicked shall perish. Pro. 10 : 28.

The Lord also shall roar out of Zion, and

utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel. Joel 3. 16.

"There is a solid comfort here,
'Tis hope that cheers the breast,
Wipes from pale sorrow's cheek the tear,
And gives the spirit rest.

This hope, this cherished hope, I find
To be my only stay—
A beauteous rainbow to my mind
That smiles the clouds away.

My hope is fixed on Christ alone,
From him my comfort springs;
His righteousness, and not my own,
A full salvation brings."

Charity, or Love.

Though I will speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth, long *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

Rejoiceth not in inquity, but rejoiceth in the truth.

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. 1 Cor. 13: 1–8.

"Love is the theme of saints above,
Love is the theme of saints below;
Love is of God, for God is love,
With love let every bosom glow.

Love to the spirit of all grace,
Love to the Scriptures of all truth;
Love to our whole apostate race,
Love to the aged, love to youth.

Love to each other, soul and mind,
And heart, and hand with full accord;
In one sweet covenant combined,
To live and die unto the Lord."

All the Class repeat together.

And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

THEN SING.

FAITH, HOPE AND LOVE.

Golden Rule. Page 144.

The Christian's Rewards.

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THE CHRISTIAN'S REWARDS.

NOTE.—This exercise is to be used for Recitation by classes. The questions being asked by the Superintendent, and the answers given by each class arising together, and each person singly repeating a verse. The recitations of poetry to be given to the best speakers.

SINGING.

AFTER TOIL COMETH REST.

Pure Diamonds. Page 114.

Ques. What rewards are promised the Christian if he is faithful?

He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is the midst of the Paradise of God. Rev. 2. 7.

He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh, shall not be hurt of the second death. Rev. 2: 11.

He that hath an ear, let him hear what the Spirit saith unto the Churches. To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone. Rev. 2. 17.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

(And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my Father.

And I will give him the morning star. Rev. 2: 26-28.

He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but will confess his name before my Father, and before his Angels. Rev. 3: 5.

He that overcometh, shall inherit all things, and I will be his God, and he shall be my son. Rev. 21: 7.

Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the name of the city

of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: And *I will write upon him* my New name. Rev. 3: 12.

To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne. Rev. 3: 21.

Ques. Who gives the Christian these Rewards?

Fear, not little flock, for it is your father's good pleasure to give you the kingdom. Luke 12: 32.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. Rom. 6: 22, 23.

And whatsoever ye do, do it heartily, as to the Lord, and not unto men.

Knowing, that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.

But he that doeth wrong, shall receive for

the wrong which he hath done: and there is no respect of persons. Col. 3: 23–25.

But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11: 6.

After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Rev. 7: 9.

And one of the Elders answered, saying unto me, What are those which are arrayed in white robes, and whence came they?

And I said unto him, Sir, thou, knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his Temple: and he that sitteth on the Throne shall dwell among them.

They shall hunger no more, neither thirst

any more, neither shall the Sun light on them, nor any heat.

For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. Rev. 7. 13–17.

Ques. For what are these Rewards given?

And when he had called the people unto him, with his disciples also, he said unto them, Whosover will come after me, let him deny himself, and take up his cross and follow me.

For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Or what shall a man, give in exchange for his soul?

Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory

of his Father, with the holy Angels. Mark 8: 34–38.

Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you.

But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.

If ye be reproached for the Name of Christ happy *are ye*, for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters.

Yet if any *man suffer* as a Christian, let him not be ashamed, but let him glorify God on this behalf.

For the time is *come* that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Wherefore, let them suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator. 1 Peter 4 : 12–19.

RECITATION.

"Who, O, Lord, when life is o'er,
Shall to heaven's blest mansion soar?
Who an ever welcome guest,
In thy holy place shall rest?

He whose heart thy love has warmed;
He whose will to thine conformed,
Bids his life unsullied run;
He whose words and thoughts are one.

He who shuns the sinner's road,
Loving those who love their God;
Who, with hope and faith unfeigned
Treads the path by thee ordained.

He who trusts in Christ alone,
Not in aught himself has done;
He, great God, shall be thy care,
And thy choicest blessing share.

SINGING.

AND THEY SHALL SEE HIS FACE.

Pure Diamonds. Page 6.

Ques. What are some of the Rewards of the Christian?

Reigning with Christ.

And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever. Rev. 22: 5.

Being with Christ.

If any man serve me, let him follow me; and where I am there shall also my servant be: If any man serve me, him will *my* Father honour. John 12. 26.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. John 14: 3.

For I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better. Phil. 1: 23.

Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thess. 4: 17.

Beholding the face of God.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. Psa. 17: 15.

And they shall see his face, and his name *shall be* in their foreheads. Rev. 22: 4.

Beholding the glory of Christ.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. John 17: 24

Sharing the glory with Him.

When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. Col. 3: 4.

Ques. What other rewards are promised?

Joint Heirship with Christ.

The spirit itself bears witness with our spirit, that we are the children of God.

And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon, that the sufferings of the present time, are not worthy to be compared with the glory which shall be revealed in us. Rom. 7: 17.

Inheritance in all things.

Inheritance eternal.

And for this cause he is the Mediator of the New Testiment, that by means of death, for the redemption of the transgressions *that were* under the first Testament, they which are called might receive the promise of eternal inheritance. Heb. 9: 15.

A Kingdom.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Matt. 25: 34, 35.

An Immovable Kingdom.

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: Heb. 12: 28.

An enduring substance.

For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven

a better and an enduring substance. Heb. 10: 34.

A home eternal in the Heavens.

For ye know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, a house not made with hands: eternal in the heavens. 2 Cor. 5: 1.

A city whose builder is God.

For he looked for a city which hath foundation, whose builder and maker is God. Heb 11: 10.

Ques. How is this Home of the Christian been described?

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

Having the glory of God: and her light *was* like unto a stone most precious; even like a jasper stone, clear as crystal. Rev. 21: 10, 11.

SINGING :— BEAUTIFUL EDEN.

Pure Gold, Page 82.

Ques.— What crowns are promised to the faithful Christian?

An Incorruptible Crown.

And every man that striveth for the mastery is temperate in all things: Now they do *it* to obtain a corruptible crown, but we an incorruptible. 1 Cor. 9: 25.

A Crown of Rejoicing.

For what is our hope, our joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming. 1 Thes. 2: 19.

A Crown of Righteousness.

I have fought a good fight, I have finished my course, I have kept the faith.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto them also that love his appearing. 2 Tim. 4: 7, 8.

A Crown of Glory.

And when the chief shepherd shall appear, ye shall receive a crown of glory which fadeth not away. 1 Pet. 5: 4.

A Crown of Life.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown

of life which the Lord hath promised to them that love him. Jas. 1 : 12.

RECITATION.

" These are the crowns that we shall wear,
When all thy saints are crowned;
These are the palms that we shall bear,
On yonder holy ground.

These are the robes, unsoiled and white,
Which we shall then put on;
When, foremost 'mong the sons of light,
We sit on yonder throne.

That is the city of the saints,
Where we so soon shall stand;
When we shall strike these desert tents,
And quit this desert land. "

RECITATIONS.

The Christian's Reward — A Home in Heaven.

Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King,

God is known in her palaces for a refuge. Psa. 48 : 2, 3.

" Beautiful Zion, built above,
Beautiful city, that I love,
Beautiful gates of pearly white,
Beautiful temple, God its light.

Beautiful heaven, where all is light,
Beautiful angels, clothed in white;
Beautiful strains that never tire,
Beautiful harps thro' all the choir."

Let not your heart be troubled; ye believe in God, believe also in me.

In my Father's house are many mansions; if *it were* not *so,* I would have told you. I go to prepare a place for you. John. 14: 1, 2,

"Beautiful crowns on every brow,
Beautiful palms the conquerors show,
Beautiful robes the ransomed wear,
Beautiful all who enter there.
Beautiful throne for Christ, our King,
Beautiful songs the angels sing;
Beautiful home of perfect peace,
Beautiful rest, all wanderings cease."

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. 1 Cor. 2: 9.

"There is a land above,
All beautiful and bright;
And those who love and seek the Lord,
Rise to that world of light.

There sin is known no more,
Nor tears, nor want, nor care;
There good and happy beings dwell,
And all are happy there."

For here we have no continuing city, but we seek one to come. Heb. 13 : 14.

" We've no abiding city here,
We seek one out of sight;
Zion its name, the Lord is there,
It shines with everlasting light. "

* * * * * * * * *

" We speak of the realms of the blest,
That country so bright and so fair,
And oft are its glories confessed,
But what must it be to be there.

We speak of its pathways of gold,
Its walls decked with jewels so rare,
Its wonders and pleasures untold,
But what must it be to be there.

We speak of its freedom from sin,
From sorrow temptation and care,
From trials without and within,
But what must it be to be there.

We speak of its service of love,
Of the robes which the glorified wear.
The church of the first-born above,
But what must it be to be there.

Then let us, 'midst pleasure or woe,
For heaven our spirits prepare,
And shortly we also shall know,
And feel what it is to be there.

SINGING.—GATHERING HOME.

Pure Diamonds, Page 31.

Ques. We have endeavored to present some of the rewards of the faithful Christian, and now, how are they to be regarded?

As Great.

Rejoice and be exceeding glad: for great *is* your reward in heaven; for so persecuted they the prophets which were before you. Matt. 5: 12.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil. Luke. 6: 35.

As Full.

Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. 2 John. 8.

As Sure.

The wicked worketh a deceitful work; but to him that soweth righteousness *shall be* a sure reward. Psa. 11; 18.

As Satisfying.

As for me, I will behold thy face in righteous-

ness; I shall be satisfied when I awake with thy likeness. Psa. 17 : 15.

As Inestimable.

For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him. Isa. 65 : 4.

Ques. In view of these promised rewards, what should be the aim of every true Christian?

I press toward the mark for the prize of the high calling of God in Jesus Christ.

Let us, therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Phil. 3 : 14.

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward. Heb. 11 : 25, 26.

All rise and sing:

"Jesus, I my cross have taken,
All to leave and follow thee,
Naked, poor, despised, forsaken,
Thou from hence my all shall be.
And whilst thou shall smile upon me,
God of wisdom, power, and love,
Foes may hate and friends disown me,
Show thy face, and all is bright."

Titles of Christ.

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TITLES OF CHRIST.

NOTE. This exercise may be used for Class Recitations, by giving each class a letter, and each member of the class reciting in turn a "Title of Christ," commencing with the same letter; thus let the first class recite, commencing with the letter A, second class; B, etc. There are in this exercise one hundred and eighty-three different names given to our Saviour.

SINGING. OUR SAVIOUR'S NAME.
Pure Diamonds. Page 45.

A.

He is called *Adam* in 1 Cor.: 15, 45.
He is called *Almighty* in 1 John : 2, 1.
He is called *Alpha and Omega* in Rev. 1, 11.
He is called *Amen* in Rev.: 3, 14.
He is called *Ancient of Days* in Dan : 7, 22.
He is called *Apostle* in Heb.: 21.
He is called *Anointed* in Isa : 84, 9.
He is called *Arm of the Lord* in Isa : 53, 1.
He is called *Author of Faith* in Heb. : 12, 2.
He is called *Angel* in Gen. : 48, 10.

He is called *Angel of the Lord* in Ex.: 3, 2.

He is called *Angel of God's presence* in Isa: 63, 9.

He is called an *Advocate* in John: 2, 1.

B.

He is called the *Beginning of the Creation of God* in Rev.: 3, 14.

He is called *Beloved* in Eph.: 1, 6.

He is called *Bishop of Souls* in Jer.: 2, 25

He is called *Branch of Righteousness* in Jer.: 33, 15.

He is called *Brightness of the Father's Glory* in Heb. 1: 3.

He is called a *Breaker* in Micah: 2, 13.

He is called *Bread of Life* in John: 6, 35.

C.

He is called *Captain* in Heb.: 2, 10.

He is called *Christ* in Matt.: 1, 16.

He is called *Consolation of Jerusalem* in Luke: 2, 25.

He is called *Covenant* in Isa.: 42, 6.

He is called *Chief Shepard* in 1 Pet.: 5, 4.

He is called *Commander* in Isa 55, 4.

He is called *Christ of God* in Luke: 9, 20.

He is called *Captain of the Lord's Host* in Joshua: 5, 14, 15.

He is called a *Carpenter* in Mark; 6: 3.

He is called *Christ Jesus* in Eph. 3: 31.

He is called *Chief Corner Stone* in Eph. 3: 21.

He is called *Counsellor* in Isa. 9; 6.

And his name shall be called Wonderful Counsellor.

He is called a *Covert* in Isa. 32: 2.

SINGING.—THE SWEETEST NAME.

Pure Gold. Page 88.

D.

He is called *David* in Jer. 30: 9.

He is called *Daysman* in Job, 9: 32.

He is called *Daystar* in 2 Pet. 1: 19.

He is called *Deliverer* in Rom. 11: 26.

He is called *Desire of all Nations* in Hag. 2: 7.

He is called *Dayspring* in Luke, 1: 78.

He is called the *Dove* in John, 10: 1, 9.

E.

He is called *Elect* in Isa. 42 : 1.

He is called an *Ensign* in Isa. 11 : 10.

He is called *Eternal Life* in 1 John, 5 : 20.

He is called *Express Image of the Father* in Heb. 1 : 3.

He is called *Everlasting Father* in Isa. 9 :6 :

And his name shall be called the Everlasting Father.

He is called *Emmanuel* in Matt. 1 : 23.

F.

His called *Finisher of Faith* in Heb. 12 : 2.

He is called *Faithful Witness*, and *First Begotten* in Rev. 1 : 5.

He is called the *First Born* in Col. 1 : 15.

He is called *First Fruits* in 1 Cor. 15 : 23.

He is called *First and Last* in Rev. 2 : 8.

He is called *Forerunner* in Heb. 6 : 20.

He is called *Father of Glory* in Eph. 1 . 17.

He is called *Faithful and True* in Rev. 19 : 11.

He is called a *Fountain* in Zech. 13 : 11.

He is called a *Fire* in Mal. 3 : 2.

He is called a *Foundation* in Isa. 26 : 16.

G.

He is called *God* in John, 1 ; 1.

He is called *Gift of God* in 2 Cor. 9 ; 15.

He is called *Governor* in Matt. 2 ; 6.

He is called *God blessed forever* in Rom. 9 ; 5.

He is called *God's Fellow* in Zech. 13 : 7.

He is called *Glory of the Lord* in Isa. 40 : 5.

He is called *Great High Priest* in Heb. 4 : 14.

He is called the *Good Shepherd* in John, 10 ; 14.

SINGING.—PRECIOUS NAME.

Pure Gold. Page 13.

H.

He is called the *Head* in Col. 2 : 19.

He is called the *Head of all Principality* in Col. 2 ; 10.

He is called *Head over all things* in Eph. 1 : 22.

He is called *Heir of all things* in Heb. 1 : 2.

He is called *High Priest* in Heb. 3 : 1.

He is called *Holy Child* in Acts, 4 : 30.

He is called our *Hope* in 1 Tim. 1 : 1.

He is called *Holy one of Israel* in Isa. 41 : 14.

He is called *Horn of Salvation* in Luke, 1 : 69.

He is called *Husband of the Church* in Eph. 1 : 23.

He is called *Head of the Church* in Col. 1 : 18.

He is called *Hiding Place* in Isa. 32 : 2.

I.

He is called the *I am* in Ex. 3 : 14.

He is called *Image of God* in Col. 1 : 15.

J.

He is called *Jehovah* in Isa. 26 : 4.

He is called *Judge of Israel* in Micah, 5 : 1.

He is called *Just one* in Acts, 7 : 52.

He is called *Jesus* in Matt. 1 : 25.

He is called *Jesus of Nazareth* in Mark, 1 : 24.

He is called *Jesus Christ* in Matt. 1 : 18.

K.

He is called *King* in Matt. 21 : 5.

He is called *King of Kings* in 1 Tim. 6 : 15.

He is called *King of Israel* in John, 1, 49.

He is called *King of the Jews* in Matt. 2 : 2.

He is called *King of Saints* in Rev. 15 : 3.

L.

He is called *Leader* in Isa. 55 : 4.

He is called *Law Giver* in James, 4 : 12.

He is called *Light* in John, 1 ; 9.

He is called *Life* in John, 1 : 4.

He is called *Lion of the Tribe of Judah* in Rev. 5 : 5.

He is called *Living God* in 1 Tim. 3 : 15.

He is called *Lord* in Rom. 1 : 3.

He is called *Lord of Lords* in 1 Tim. 6 : 15.

He is called *Lamb* in Rev. 13 : 8.

He is called *Lamb of God,* in John, 1 ; 29.

He is called *Lord of Glory* in 1 Cor. 2 : 8.

He is called *Lord of all* in Rom. 10 : 12.

He is called *The Lord of our Righteousness* in Jer. 23 ; 6.

He is called *Lord God Almighty* in Rev. 15: 3.

He is called *Lord God of the Holy Prophets* in Rev. 22: 6.

He is called *The Light of the World* in John, 8: 12.

He is called *Lord of the Harvest* in Luke, 10: 2.

SINGING.—I LOVE THE NAME OF JESUS.
Fresh Laurels. Page 23.

M.

He is called *Man* in Acts 17: 31.

He is called *Master* in Matt. 8: 19.

He is called *Mediator* in 1 Tim. 2: 5.

He is called *Messenger* in Mal. 3: 1.

He is called *Messiah* in John 1: 41.

He is called *Minister* in Heb. 8: 2.

He is called the *Morning Star* in Rev. 22: 16.

He is called the *Mighty God* in Isa. 9: 6.

His name shall be called Wonderful, the Mighty God.

He is called a *Man of Sorrow* in Isa. 53: 3.

N.

He is called the *Nazarene* in Matt. 2 : 23.

O.

He is called the *Offspring of David,* in Rev. 22 : 16.

I am the root and offspring of David.

He is called the *Only Begotten* in John 1 : 14.

P.

He is called *Our Passover* in 1 Cor. 5 : 7.

He is called *Potentate* in 1 Tim. 6 : 15.

He is called *Prince of Light* in Acts, 3 : 15.

He is called a *Prophet* in Luke, 24 : 19.

He is called *Propitiation for our Sins* in John, 2 : 2.

He is called *Power of God* in 1 Cor. 1 : 24.

He is called *Prince of the Kings of Earth* in Rev. 1 : 5.

He is called a *Plant of Renown* in Ezek. 34 ; 89.

He is called a *Purifier and Refiner* in Mal. 3 : 3.

He is called a *Priest* in Heb. 7 : 17.

He is called a *Preserver* in Jude, 1 : 1.

He is called a *Polished Shaft* in Isa. 49 : 2.

He is called the *Prince of Peace,* in Isa. 9 : 6.

His name shall be called Wonderful, the Prince of Peace.

Q.

He is called the *Quickening Power* in 1 Cor. 15 : 45.

R.

He is called *Redemption* in 1 Cor. 1 : 30.

He is called the *Resurrection* in John 11 : 25.

He is called a *Refuge* in Isa. 25 : 4.

He is called *Righteousness* in Jer. 23 : 6.

He is called *Ruler* in Mic. 5 : 2.

He is called our *Ransom* in 1 Tim, 2 : 6.

He is called *The Rose of Sharon* and the *Lily of the Valley,* in Songs of Sol. 2 : 1.

He is called *Redeemer* in Isa. 59 : 20.

He is called a *Rock* in 1 Cor. 10 : 4.

He is called the *Root of David* in Rev. 22: 16.

I am the Root of David.

SINGING.—How Sweet the Name of Jesus Sounds.

Pure Gold. Page 155.

S.

He is called *Salvation* in Luke 2 : 30.

He is called *Sanctification* in 1 Cor. 1 : 30.

He is called *Sanctuary* in Isa. 8 ; 14.

He is called *Saviour* in Luke, 2 : 11.

He is called *Seed of Abraham* in Gal. 3 16.

He is called *Seed of David* in 2 Tim. 2 : 8.

He is called *Servant* in Isa. 41 : 1.

He is called *Strength* and *Shadow* in Isa. 42: 1.

He is called a *Shield* in Psa. 18, 35.

He is called *Shiloh* in Gen. 49 : 10.

He is called *Son of God* in Luke 8 : 28.

He is called *Son of Man* in Matt. 8 : 20.

He is called *Son of the Blessed* in Mark, 14 : 61.

He is called *Son of the Highest* in Luke, 1; 32.

He is called *Son of David* in Matt. 9: 27.

He is called *Son of Mary* in Mark, 6: 3.

He is called *Son of Righteousness* in Mal. 4; 2.

He is called *Star* and *Sceptre* in Num. 24; 17.

He is called a *Stumbling Block* in 1 Cor. 1; 23.

He is called a *Surety* in Heb. 7. 22.

T.

He is called a *Tabernacle* in Heb. 8; 2.

He is called a *Teacher* in John, 3. 2.

He is called a *Testator* in Heb. 9: 16, 17.

He is called a *Tree of Life* in Rev. 2: 7.

He is called the *True God* in 1 John, 5: 20.

He is called the *True Light* in John 1: 9.

He is called a *Temple* in Rev. 21: 22.

V.

He is called a *Vine* in John, 15: 1.

W.

He is called the *Way*, the *Truth*, the *Life* in John, 14 : 6.

He is called *Wisdom* in 1 Cor. 1 : 24.

He is called *Witness* in Rev. 3 : 14.

He is called *Word* in John, 1 : 1.

He is called *Word of God* in Rev. 19 : 13.

He is called *Word of Life* in 1 John, 1 : 1.

Y.

He is called the *Young Child* in Matt. 2 : 8.

All rise and sing.

" All hail, the power of Jesus name,
Let angels prostrate fall ;
Bring forth the royal diadem,
And crown him, Lord of all. "

The Christian Soldier.

THE CHRISTIAN SOLDIER.

NOTE. When this exercise is used it will add much to the interest if Mottoes are arranged, bearing the names of the different parts of the armour, and placed upon the walls, thus: "Girdle of Truth," "Breastplate of Righteousness," "Sandals of Peace," etc.

SINGING. LIFE'S BATTLE.
Golden Chain. Page 82.

Ques.—To what has the life of the Christian often been compared?

To a Warfare.

For though we walk in the flesh, we do not war after the flesh:

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.) 2 Cor: 10, 3, 4.

Ques. What then may the Christian be called?

The Christian Soldier.

"A soldier of the cross am I,
Assured of certain victory;
Though numerous foes against me rise,
To keep me from the glorious prize.

While passing through this vale of tears,
Beset with dangers, toils and snares,
I onward move at his command,
And hope to reach the promised land."

Ques.—With what is our Soldier armed?

Finally, my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Eph.: 6, 10, 11.

Ques.—Of what does the Armor consist?

The *Girdle of Truth.*

Stand, therefore, having your loins girt about with truth.

The *Breast-plate of Righteousness.*

Having on the breastplate of righteousness.

The *Sandals of Peace.*

And your feet shod with the preparation of the gospel of peace.

The *Shield of Faith.*

Above all, taking the shield of faith, wherewith

ye shall be able to quench all the fiery darts of the wicked.

The *Helmet of Salvation.*

And take the helmet of salvation.

The *Sword of the Spirit.*

And the sword of the spirit, which is the word of God. Eph. 6 : 14—17.

Ques.—What is this Armor called?

The *Armor of Righteousness.* 2 Cor. 6 : 7.

The *Armor of Light.* Rom. 13 : 12.

Not a *Carnal Armor.* 2 Cor. 10 : 4.

SINGING.

Battling for the Lord.

Silver Spray, page 42.

Ques.—We have now our Christian Soldier all equipped; he has on a Helmet of Salvation, a Breast-plate of Righteousness, he is girt with a Girdle of Truth, and shod with the Sandals of Peace. He wears on his arm the Shield of Faith, and carries in his hand the Sword of the Spirit. As he now goes forth into the battle of life, what can he truly say?

"I've listed in the holy war,
Content with suffering soldier's fare,
The banner o'er my head is love,
I draw my rations from above.

I've fought through many a battle sore,
And I must fight through many more,
I take my breast-plate, sword and shield,
And boldly march into the field.

Ques.—Against what must he war?

The Powers of Darkness.

Lest Satan should get an advantage of us for we are not ignorant of his devices. 2 Cor. 2: 11.

The Flesh.

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. Rom. 7 : 23.

The World.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world. John, 16 : 33.

Ques.—Under whose leadership and banner is this war carried on?

For it became him, for whom *are* all things and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. Heb. 2 : 10.

Ques.—How is this war to be conducted?

With a good Conscience.

Holding faith and a good conscience: which some having put away concerning faith have made shipwreck. 1 Tim, 1 : 19.

With Faith.

Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16 : 13.

With Earnestness.

Jude 3.

With Watchfulness.

Be sober, be vigilant, because your adversary the devil, as a roaring Lion walketh about, seeking whom he may devour. 1 Pet. 5 : 8.

With Endurance.

Thou therefore, endure hardness, as a good soldier of Jesus Christ. 2 Tim. 2 : 3.

With Confidence in God.

The Lord is my light and my salvation, whom shall I fear? the Lord *is* the strength of my life, of whom shall I be afraid? Psa. 27 : 1.

With Prayer.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with

all perseverance and supplication for all saints: Eph. 6: 18.

SINGING:

STRIKE FOR VICTORY.

Pure Gold. Page 96.

RECITATION.

STAND LIKE THE BRAVE.

"O, Christian, awake! for the strife is at hand,
With helmet, and shield and a sword in thy hand;
To meet the bold tempter, go, fearlessly go,
And stand like the brave with thy face to the foe.

Whatever thy danger take heed and beware,
And turn not thy back for no armor is there;
The legions of darkness, if thou wouldst o'erthrow,
Then stand like the brave with thy face to the foe.

Ques. Who will help our Soldier?

Thou has thrust sore at me that I might fall, but the Lord helped me. Psa. 118: 13.

For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. Isa. 41: 13.

Ques. Who will protect him?

O God the Lord, the strength of my salva-

tion, thou hast covered my head in the day of battle. Psa. 140 : 7.

Ques. Who will comfort him:

For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side ; without were fightings, within were fears.

Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus. 2 Cor. 7 : 5, 6.

Ques. Who will strengthen him ?

Send thee help from the sanctuary, and strengthen thee out of Zion. Psa. 20 . 2.

Ques. What should be our Soldier's greatest characteristic ?

Watchfulness.

Watch and pray, that ye enter not into temptation; the spirit indeed *is* willing, but the flesh *is* weak. Matt. 26 ; 41.

" My soul be on thy guard,
  Ten thousand foes arise ;
The hosts of sin are pressing hard,
  To draw thee from the skies.

Ne'er think the victory won,
  Nor lay thine armor down,
Thy arduous work will not be done,
  'Till thou obtain the crown. "

SINGING:

Watch and Pray.

Silver Spray. Page 129.

Ques. What will be some of the rewards of the faithful Soldier?

A New Name.—Rev. 2 : 17.

Food from the Tree of Life. Rev. 2 : 7.

Clothed in White Raiment. Rev. 3 : 5.

Be Pillars in the Temple of God. Rev. 3 : 12.

Sit with Christ on his Throne. Rev. 3 : 21.

Have power over Nations. Rev. 2 : 26.

Have the morning star. Rev. 2 : 28.

Be confessed by Christ before God the Father. Rev. 3 : 5.

Not be hurt by the second death. Rev. 2 : 11.

Will be God's son. Rev. 21 : 7.

RECITATION:

" Lover of Jesus, thy crown is before thee,
God was thy refuge, thy comfort divine;
Heirs of salvation, his spirit is with thee,
Holding a blessed communion with thine.

Lover of Jesus, the battle is over,
Trials are ended, afflictions are past;
Safe in the haven of rest thou art welcomed,
Glory to God, thou has conquered at last."

Ques. And at last, if our Soldier has been true to the commands given him, what may be said of his death?

For the grave cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. Isa. 38 : 18.

The righteous perisheth, and no man layeth *it* to heart; and merciful men *are* taken away, none considering that the righteous is taken away from evil to come. Isa. 57 : 1

All the school rise and recite together.

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished *my* course, I have kept the faith.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to

me only, but unto all them also that love his appearing. 2 Tim. 4 : 6—8.

School and Congregation sing:

"Am I soldier of the cross,
A follower of the Lamb,
And shall I fear to own his cause,
Or blush to speak his name?

Must I be carried to the skies,
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas."

Jesus Our Rock.

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JESUS.

Our Rock.

Directions :—Arrange a representation of a rock, of a size large enough to be seen by every one. This may be done by drawing a large picture of a rock, and suspending it upon the wall, or what would be much better, make a frame of laths, or strips of board, and cover this frame with cloth, painted in imitation of a rock, taking care to have small hooks inserted in the frame upon which to hang the letters forming the motto :—Jesus, our Rock. The exercise may be recited in a similar way to Jesus the Sweetest Name.

SINGING.

Stand on the Rock.

Pure Gold. Page 86.

1*st Scholar* Handing J.

Our Saviour has been called:

Judge of Israel.

Now gather thyself in troops, O daughter of troops: he hath laid seige against us: they

shall smite the judge of Israel with a rod upon the cheek. Micah, 5 : 1.

2nd Scholar. Handing E.

He has been called

The Everlasting father.

For unto us a son is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counseller, The mighty God, the everlasting Father, The Prince of Peace. Isa. 9 : 6.

3d Scholar. Handing S.

He has been called

The Sun of Righteousness.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Mal. 4 : 2.

4th Scholar. Handing U.

He has been called

Unchangeable.

Every good gift, and every perfect gift is from above, and cometh down from the Father of light with whom is no variableness, neither shadow of turning. James 1 : 17.

5th Scholar. Handing S.

He has heen called

Our Surety.

By so much was Jesus made our surety of a better Testament. Heb. 7 : 22.

RECITATION:

Jesus, Whom Angel Hosts Adore.

" Jesus, whom angel hosts adore,
Became a man of griefs for me;
In love, though rich, becoming poor,
That I, through him, enriched might be.

Though Lord of all, above, below,
He went to Olivet for me:
There drank my cup of wrath and woe,
When bleeding in Gethsemane.

Jesus, whose dwelling is the skies,
Went down into the grave for me.
There overcame my enemies,
There won the glorious victory. "

SINGING.

Jesus, How Can I But Love Thee.

Happy Voices. Page 71.

6*th Scholar*. Handing O.

Our Saviour has been called

Our Passover.

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For *even* Christ, our Passover is sacrificed for us 1 Cor. 5 : 7.

7*th Scholar*. Handing U.

He has been called

The Unreproachable.

Who did no sin, neither was guile found in his mouth. 1 Pet. 2 : 22.

8*th Scholar*. Handing R.

He has been called

A Refuge.

For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat when the blast of the terrible ones *is* as a storm *against* the wall. Isa. 25.4.

9*th Scholar*. Handing R.

He is called

Our Redemption.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness,

and sactification and redemption, 1 Cor. 1 : 30.

10*th Scholar*. Handing O.

He is called

The Only Begotten.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. John 1 : 14.

11*th Scholar*. Handing C.

He is called

Our Captain.

For it became him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. Heb. 2 ; 10.

12*th Scholar*. Handing K.

He is called

Our King.

Tell ye the daughter of Sion, Behold, thy king cometh. Matt. 21 : 5.

RECITATION.

Our Rock.

"On Christ salvation rests secure,
The Rock of Ages must endure;
Nor can that faith be overthrown,
Which rests upon the Living Stone.

No other hope shall intervene,
To him we look, on him we lean;
Other foundations we disown,
And build on Christ, the Living Stone.

SINGING.

In the Rifted Rock I'm Resting.

Pure Gold. Page 134.

Scripture Recitations.

And he said, The Lord *is* my rock, and my fortress, and my deliverer.

The God of my rock; in him will I trust; *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. 2 Sam. 23 : 2, 3.

For who *is* God, save the Lord? and who *is* a rock, save our God. 2 Sam, 23; 32.

RECITATION.

CLING CLOSE TO THE ROCK.

"Cling close to the Rock, brother, danger is near,
Cling close to thy Saviour, nor doubt not, nor fear;
For Jesus will hold thee, Almighty to save,
Thy Jesus, who triumphed o'er death and the grave.

Cling close to the Rock, brother, closely to-day,
Ere waves of temptation shall sweep thee away,
Cling close to the Rock in the time of thy grief,
For Jesus brings speedy and precious relief.

SINGING.

"CLINGING TO THE ROCK"

Silver Spray. Page 28.

Ques. What is "Our Rock" to the Christian?

1st. It is

A Source of Strength.

I will love thee, O Lord, my strength.

The Lord *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower. Psa. 18: 1, 2.

2nd. It is

A Refuge.

But the Lord is my defence; and my God *is* the rock of my refuge. Psa. 74 : 21.

"Jesus, refuge of my soul,
Let me to thy bosom fly;
While the raging billows roll,
While the tempest still is high.
Hide me, O, my Saviour hide,
Till the the storm of life is past;
Safe into the haven guide,
O, receive my soul at last."

3d. It is

A Defence.

Bow down thine ear to me; deliver me speedily: be thou my strong rock, for a house of defence to save me. Psa. 31 : 2.

"Other refuge have I none,
Hangs my helpless soul on thee,
Leave, oh, leave me not alone,
Still support and comfort me.
All my trust on thee is stayed,
All my help from thee I bring,
Cover my defenceless head,
With the shadow of thy wing.

4th. It is a

Means of Salvation.

He shall cry unto me, Thou *art* my father, my God, and the rock of my Salvation. Psa. 89 : 26.

5th. It is a

Place of Safety.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. Psa. 27 : 5.

6th. It is a

Source of Spiritual Gifts.

And did all drink the same spiritual drink; for they drank of that spiritual Rock which followed them: and that Rock was Christ. 1 Cor. 10 : 4.

> "Is he a Rock? How firm he stands,
> The Rock of Ages never moves;
> Yet the sweet streams that from him flow,
> Attend us all the desert through."

7th. It is a

Sure Foundation.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock. Matt. 7 : 24.

All the School rise and sing:

> "Rock of Ages, cleft for me,
> Let me hide myself in thee;
> Let the water and the blood,
> From thy side, a healing flood,
> Be of sin the double cure,—
> Save from wrath and make me pure.

The Christian Mariner.

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THE CHRISTIAN MARINER.

NOTE. If this exercise is used during the season of flowers, it will add much to the interest to have an Anchor made of flowers, twined with a rope of vines, and placed in a position to be seen by the audience ; also mottos, viz ; "The Bible our Chart," "Jesus our Pilot," "Faith our Compass," "Hope our Anchor," &c., placed upon the walls, will serve to assist in impressing the lesson sought to be taught. The selections of singing can be changed if wished for, to suit the singing book in use.

SINGING.

"WE ARE OUT ON THE OCEAN SAILING."

Golden Chain page 87.

Ques. by Supt.—To what has the life of a Christian been compared ?

Ans. To a voyage.

Now my days are swifter than a post: they flee away, they see no good.

They are passed away as the swift ships. Job, 9 : 25, 26.

Ques. What then may the Christian be called?

Ans. The Christian Mariner.

"Happy is he who early steers,
Like a trim vessel, straight for heaven;
Who Christian colours bravely rears,
And keeps the course that God has given"

Ques. Upon what does our Mariner sail, and what will he have to encounter on his voyage?

Ans.

"Life is the ocean, years the tide;
That floats ten thousand barks along;
Sins are the rocks on every side
Where passion drives a current strong.

Pleasure that looks so bright and fair,
Is like the shallows, set with sands;
And many a wreck, forlorn and bare,
Lies high and dry upon those strands."

Ques.—To what Port is he bound?

Ans.—To the Port of Heaven.

For they that say such things, declare plainly that they seek a country.

And truly if they had been mindful of that *country*, from whence they come out, they might have had opportunity to have returned. Heb. 11: 14, 15.

SINGING.

Our Ship is Homeward Bound.

Pure Diamonds, page 128.

Ques.—By what Chart does our Mariner sail?

Ans.—By the Bible Chart.

Ques.—How does the Bible guide the Christian?

Thy word *is* a lamp unto my feet, and a light unto my path. Psa. 119 : 105.

Ques.—What Anchor does he have?

Ans.—The Anchor of Hope.

Ques.—What is hope to the Christian?

And now, Lord, what wait I for? my hope *is* in thee. Psa. 30 : 7.

Ques. What is his Compass by which he steers?

Ans.—The Compass of Faith.

Ques.—To whom does Faith point?

Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. John, 11 : 25.

RECITATION.

"Life is an ocean. and each has his bark;
We have a compass to guide in the dark;
We have a Star, eighteen centuries old,
We have an anchor, more precious than gold,

One has forgotten his watch upon deck,—
There is his bark, 'mid the breakers a wreck,
Some, without chart, of the winds are the sport,
Drifting away from the heavenly port.

SINGING.

Then Hoist the Sails.

Pure Diamonds. Page 34.

Ques.—What will our Mariner find in his way.

Ans.—Rocks of Sins.

Ques.—How is Sin destructive?

Ans.—

Because I have called and ye refused; I have stretched out my hand and no man regarded.

But ye have set at naught all my counsel, and would none of my reproof.

I also will laugh at your calamity; I will mock when your fear cometh. Prov. 1 : 24, 25, 26.

Ques.—What must he avoid?

Ans.—The Shallows of Pleasure.

Ques.—How are the Pleasures of Life deceitful?

Ans.—

And he said unto them, take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth. Luke 11: 15.

Ques.—Who will be our Mariner's Pilot?

Ans.—Jesus Christ.

And lo, I am with you alway, *even* unto the end of the world. Matt. 28: 20.

SINGING.

JESUS IS OUR PILOT.

Golden Censer. Page 109.

THE MARINER'S VOYAGE.

General Exercise.

Let the verses of this exercise be distributed among the School, and each one rise and repeat his portion, in the order they come, without the number being called.

1.

Through tribulation's deep,
The way to glory is;
This stormy course I keep,
On these tempestuous seas.
By winds and waves, I'm tossed and driven,
Freighted with grace and bound to heaven.

2.

Sometimes temptations blow,
A dreadful hurricane,
And high the waters flow,
And o'er the sides break in;
But still my little ship outbraves
The blustering winds and surging waves.

3.

When I in my distress,
My anchor Hope can cast,
Within the promises,
It holds my vessel fast;
Safely she then at anchor rides
Midst stormy blasts and swelling tides.

4.

If a dead calm ensues,
And heaven no breezes give,
The Oar of Prayer I use,
I tug, and toil, and strive;
Through storms and calms for many a day,
I make but very little way.

5.

But when a heavenly breeze
Springs up and fills my sail,
My vessel goes with ease,
Before the pleasant gale;
And runs as much an hour or more,
As in a month or two before.

6.

Hid by the clouds from sight;
The sun doth not appear,
Nor can I in the night
Behold the moon or stars;
Sometimes for days and weeks or more,
I cannot see the sky or shore.

7.

As at the time of noon,
My Quadrant Faith I take,
To view my Christ, my Sun,
If he the clouds should break;
I'm happy when his face I see,
I know then whereabouts I be.

8.

The Bible is my Chart,
By it the seas I know;
I cannot with it part,
It rocks and sands doth show;
It is a Chart and Compass too,
Whose needle points forever true.

9.

I keep aloof from pride,
Those rocks I pass with care,
I studiously avoid
The whirlpool of despair;
Presumption's quicksands too I shun,
Near them I do not choose to run.

Ques.—Life's voyage ended, dangers all over, tribulations passed through, in what Glorious Port will our Mariner find a haven?

Ans.—

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart, of man, the things which God hath prepared for them that love him. 1 Cor. 2: 9.

All rise and sing:

"Into the harbor of heaven now we glide,
We're home at last;
Softly we drift on its bright, silver tide,
We're home at last.
Glory to God, all our dangers are o'er.
Safely we stand on the glorified shore,
Glory to God, we will shout evermore,
We're home at last."

Pilgrims and Strangers.

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PILGRIMS AND STRANGERS.

SINGING.

WHITHER PILGRIMS, ARE YOU GOING.

Golden Chain. Page 78.

Ques.—To what has the life of the Christian often been compared?

To a Pilgrimage.

And Pharaoh said unto Jacob, how old *art* thou?

And Jacob said unto Pharaoh, The days of the years of my pilgrimage, *are* a hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. Gen. 47: 9.

Ques.—What then can Christians be called?

Pilgrims and Strangers.

For we *are* strangers before thee, and so-

journers, as *were* all our fathers; our days on the earth *are* as a shadow, and *there* is none abiding. 1 Chr. 29: 15.

RECITATION.

" Here o'er the earth as a stranger I roam,—
Here is no rest;
Here, as a pilgrim, I wander alone,
Yet I am blessed.
For I look forward to that glorious day,
When sin and sorrow will vanish away;
My heart doth leap when I hear Jesus say,
There, there is rest, there is rest.

Here are temptations and trials severe,
Here is no rest.
Here I must part with the friends I hold dear;
Yet I am blessed.
Sweet is the promise I read in His word,
Blessed are they who have died in the Lord,
They have been called to receive their reward,
There, there is rest, there is rest.

SINGING.

THERE'LL BE REST, BY AND BY.

Silver Spray, page 130.

Ques.—What are Pilgrims and Strangers duties?

And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me. Mark, 8 : 34.

And said unto him, get thee out of thy country and from thy kindred and come into the land which I shall show thee. Acts, 7 : 3.

RECITATION.

The Youthful Pilgrim.

By a little boy.

" I would a youthful pilgrim be,
Resolved, O Lord to follow Thee.
Thou Lamb of God, who now art gone,
Up to thy everlasting Throne.

I would my heart to thee resign,
O, come and make it wholly thine;
Set up thy kingdom Lord within,
And cast out every thought of sin."

Ques. Who guides us along in our pilgrimage?

The Lord is my shepherd. I shall not want.

He maketh me to lie down in green pastures he leadeth me beside the still waters.

He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou *art* with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever. Psa. 23.

SINGING.

Guide me O, thou great Jehovah,
Pilgrim thro' this barren land, &c.
Sacred Lyre, page 202.

Ques.—For what are our Pilgrims and Strangers seeking?

By faith Abraham when he was called to go out into a place which he should after receive

for an inheritance, obeyed, and he went out, not knowing whither he went. Heb. 11 ; 8.

Ques.—In their journey Zionward with what will they have to contend ?

Temptations and Difficulties.

Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves.

But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues. Matt. 10 : 16, 17.

Ques.—To whom can they look amid their difficulties ?

O Lord, my God, in thee do I put my trust; save me from them that persecute me and deliver me. Psa. 7 : 1.

But I trusted in thee, O Lord ; I said Thou *art* my God.

My times *are* in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me. Psa. 31 : 14, 15.

RECITATION.

The Pilgrim's Way.

"Dark and thorny is the desert,
Through which pilgrims make their way,
Yet beyond this vale of sorrow,
Lies the fields of endless day.
Does your strength begin to fail you,
And your vigor to decay?
Jesus, Jesus, will be with you,
He will lead you to this throne.

There on flowery hills of pleasure,
Lies the fields of endless rest;
Love and joy and peace forever,
Reign and triumph in your breast.
Who can paint those scenes of glory
Where the ransomed dwell on high,
There on golden harps forever,
Sound redemption through the sky."

SINGING.

WANDERING STRANGER.

Silver Spray, page 107.

Ques.—What is given to pilgrims as a Directory to guide along the way?

The Bible.

Ques.—Of what use is the Bible to the Christian?

It saves him, as in 2 Tim. 3: 15.

And that from a child thou hast known the

holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

It instructs him, as in 2 Tim. 3; 16.

All Scripture *is* given by inspiration, of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

It sanctifies him, as in John, 17; 17.

Sanctify them through thy truth; thy word is truth.

It gives him inheritance among saints, as in Acts, 20: 32,

I comforts him, as in Rom. 15: 4.

Ques.—What should be the Pilgrim's course ?

"Enter ye in at the straight gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Matt. 7: 13.

"Strive, for the way is straight,
In which the Saviour trod;
And narrow is the way
That leadeth up to God.

Strive 'ere life's setting sun,
Shall sink in thickest gloom;
Strive, night is coming on,
Ye hasten to the tomb."

Ques.—In what should their lives be engaged?

Be kindly affectioned one to another with brotherly love; in honour preferring one another;

Not slothful in business; fervent in spirit, serving the Lord.

Rejoicing in hope; patient in tribulation; continuing instant in prayer.

Distributing to the necessity of saints, given to hospitality.

Bless them which persecute you; bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep. Rom. 12: 10—15.

Qnes. For what is our Pilgrim and Stranger seeking?

For Rest.

And I said. Oh, that I had wings like a dove! For then would I fly away and be at rest. Psa. 55: 6.

SINGING.

HOME FLIES THE DOVE.

Pure Diamons, Page 53.

Ques.—Who will give the Pilgrim this needed rest?

Come unto me all ye that labor, and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. Matt. 11: 28,—30.

Ques.—Where will the Pilgrim find this rest?

But it is written; Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. Cor. 2: 9.

Supt.—Life's pilgrimage ended, its duties all performed, trials all over, temptations overcome, in what glorious city will the Pilgrim and Stranger have a home?

School rise and racitc together.

And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. Rev. 21: 23, 24.

All sing, congregation uniting.

"Joyfully, joyfully, onward we go,
Bound to the land of bright spirits above,
Jesus, our Saviour, in mercy says come,
Joyfully, joyfully, haste to our home.
Pilgrims and strangers no more shall we roam,
Soon to the presence of God we shall go;
Then if to Jesus our hearts have been given,
Joyfully, joyfully, rest we in Heaven."

Jesus The Sweetest Name.

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JESUS:

The Sweetest Name.

Note. This is a motto Exercise, and should be recited as follows: Provide letters forming the motto: "Jesus, The Sweetest Name" (these may be made of card-board and covered with gilt or fancy paper, or if used in the season, with flowers.) and distribute them to members of the schools who are to recite the parts. As each one recites let him hand his letter to the Supt. who places it in a proper position in the wall, or on a frame arranged for the purpose. A good effect may be made by keeping the motto a secret until it is formed by the letters.

THE EXERCISE.

SINGING:

Our Saviour's Name.

Pure Diamonds. Page 45

1*st Scholar.* Handing J.

Our Saviour has been called *Jehovah.* Isa. 26. 4.

2*nd Scholar.* Handing E.

He is called *Ensign*. Isa. 11. 10.

3*d Scholar*. Handing S.

He is called a *Shield*. Psa. 18. 35

4*th Scholar*. Handing U.

He is called our *Universal Father*. Eph. 4: 6.

5*th Scholar*. Handing S.

He is called our *Surety*. Heb. 7 : 22.

SINGING :

I LOVE THE NAME OF JESUS,

Fresh Laurels. Page 23.

6*th Scholar*. Handing T.

He is called our *Teacher*. John. 3. 2.

7*th Scholar*. Handing H.

He is called our *Hiding-place*. Isa. 32. 2.

8*th Scholar*. Handing E.

He is called the *Express Image* of the Father. Heb. 1. 3.

9*th Scholar*. Handing S.

He is called a *Star*. Num. 24. 17.

10*th Scholar*. Handing W.

He is called the *Way*.

Jesus said : I am the way. John. 14. 6.

11*th Scholar*. Handing E.

He is called *Eternal Life*. 1 John. 5. 20.

12*th Scholar*. Handing E.

He is called the *Elect*. Isa. 42: I.

13*th Scholar*. Handing T.

He is called a *Tabernacle*. Heb. 8. 2.

14*th Scholar*. Handing E.

He is called the *Everlasting Father*. Isa 9. 6.

15*th Scholar*. Handing S.

He is called the *Sun of Righteousness*. Mal. 4. 2.

16*th Scholar*. Handing T.

He is called *Testator*. Heb. 9. 16. 17.

SINGING.

"THERE IS NO NAME SO SWEET ON EARTH,"

Golden Chain. Page 44.

17*th Scholar*. Handing N.

He is called a *Nazarene*. Matt. 2, 23.

18*th Scholar*. Handing A.

He is called our *Advocate*. 1 John. 2. 1.

19*th Scholar*. Handing M.

He is called our *Mediator*. 1. Tim. 2. 5.

20*th Scholar*. Handing E.

He is called *Emmanuel*. Matt. 1. 23.

SINGING.

Pure Gold. Page 88.

First Teacher.

"How sweet the name of Jesus sounds,
In a believer's ear;
It soothes his sorrows heals his wounds,
And drives away his fear;

It makes the wounded spirit whole
And calms the troubled breast,
Tis mamma to the hungry soul,
And to the weary rest."

Second Teacher.

"Jesus the name that calms our fears
That bids our sorrows cease;
Tis music in the sinners ears
Tis life, and health, and peace."

Third Teacher.

"Jesus, delightful charming name,
It spreads a fragance round;
Justice and mercy, truth and peace
In union here are found.

Fourth Teacher.

"Jesus, I love thy charming name,

'Tis music in my ears;
Fain would I sound out so loud,
That earth and heaven might hear
I'll speak the sweetness of thy name,
With my last lingering breath,
And, dying, clasp thee in my arms
The antidote of death."

All rise and Sing:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Jesus Our Shield.

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JESUS, OUR SHIELD.

A Motto Exercise

For 18 Scholars.

Note.—Prepare a shield of stiff cardboard, and cover it with white paper, placing small hooks upon the shield on which to hang the letters, also prepare letters, (forming the motto) of cardboard, and cover them with gilt or fancy paper. As each scholar recites his part, let him hand his letter to the Supt., who will place it in its proper place on the shield.

THE EXERCISE.

SINGING.

"A FRIEND THAT'S EVER NEAR."

Silver Spray. Page 17.

1*st Scholar.*

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward. Gen 15: 1.

"He is our shield when troubles rise,
When storms and tempests lower;
He rides triumphant in the skies,
And serves us by his power.

2*nd Scholar.*

The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. 2 Sam. 22: 3.

"To this sure shield dear Lord we come
And here our hope relies;
A safe defence, a powerful arm,
When storms of trouble rise."

3*d Scholar.*

But thou, O Lord, *art* a shield for me; my

glory,and the lifter up of mine head. Isa. 3 : 3.

"We to the mighty Lord of hosts,
Securely will resort;
For refuge fly to Jacobs God
Our succor and support,"

4th Scholar.

The Lord *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. Isa. 28: 7.

"Oh, God, my shield and my support,
My help forever near;
Thine arm of mercy held me up,
When sinking in despair."

SINGING.

REST IN JESUS.

Pure Gold. Page 75.

Ques. by Superintendent.

How has our shield been described?

Fifth Scholar. Handing J. to Supt.

As Just. Acts. 22: 14.

And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, see that Just One and shouldest hear the voice of his mouth.

6*th Scholar*. Handing E.

As Eternal. Col. 1: 17.

And he is before all things, and by him all things consist.

7*th Scholar*. Handing S

As Self-denying. Matt. 8: 20.

And Jesus saith unto him, The Foxes have holes, and the birds of the air have nests: but the son of man hath not where to lay his head.

8*th Scholar*. Handing U.

As Unchangeable. Heb. 13: 8.

Jesus Christ the same yesterday, and to day, and for ever.

9*th Scholar*. Handing S.

As Sinless. 2 Cor. 5: 21.

For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

10*th Scholar*. Handing O.

As Obedient. John. 15: 10

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11*th Scholar*. Handing U.:

As Unsearchable. Matt. 11 : 27.

All things are delivered unto me of my father : and no man knoweth the son but the father : neither knoweth any man the father, save the son, and he to whomsover the son will reveal him.

12*th Scholar*. Handing R.

As Righteous. Heb. 1 : 9.

Thou hast loved righteousness, and hated iniquity, therefore God, *even* thy God hath anointed thee with the oil of gladness above thy follows.

SINGING.

JESUS IS MINE.

Songs for To Day. Page 166

Supt.—From what will our shield protect us?

13*th Scholar*. Handing letter S.

From Sin.

Whosoever is born of God doth not commit sin; for his seed remaineth in him ; and he cannot sin, because he is born of God 1 John, 3 : 9.

14*th Scholar*. Handing H.

From Harm.

My sheep hear my voice, and I know them and they follow me. John, 10 : 27.

15*th Scholar*. Handing I.

From Iniquity.

There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear *it*. 1 Cor. 10 : 13.

16*th Scholar*. Handing E.

From Evil.

But the Lord is faithful, who shall establish you and keep *you* from evil. 2 Thess. 3 : 3.

17*th Scholar*. Handing L.

From being Lost.

For the Son of Man is come to save that which was lost.

How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth in-

to the mountains and seeketh that which is gone astray. Matt. 18: 11, 12.

18*th Scholar.* Handing D.

From Danger.

I will lift up mine eyes upon the hills from whence cometh my help.

My help *cometh* from the Lord, which made heaven and earth. Psa. 121.

All sing.

Jesus, lover of my soul,
Let me to thy bosom fly;
While the billows near me roll,
While the tempest still is high.
Shield me, O my Saviour shield;
Till the storm of life is past;
Safe into the haven guide,
O, receive my soul at last.

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